A CALL TO THE Unconverted TO TURN & LIVE, AND Accept of Mercy while Mercy may be had, as ever they would find Mercy in the day of their Extremity.

From the Living God.

By his unworthy Servant

RICHARD BAXTER.

To be Read in Families where any are Unconverted.

The *Twentieth Edition*, with the Addition of some Prayers.

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THE REASON OF THIS WORK.

IN that short acquaintance I had with that Reverend Learned Servant of Christ, Bishop Usher, *he was oft from first to last importuning me to write a Directory for the several ranks of professed Christians, which might distinctly give each one their portion; beginning with the Unconverted, and then proceeding to the Babes in Christ, and then to the strong, and mixing some special Helps against the several sins that they are addicted to. By the suddenness of his motion at our first congress, I perceived it was in his mind before: and I told him,*

both that it was abundantly done by many already: and that his unacquaintedneſs with my weakneſs, might make him think me fitter for it than I was. But this did not ſatisfie him, but ſtill he made it his requeſt. I confeſs I was not moved by his Reaſons, nor did I apprehend any great need of doing more than is done in that way: nor that I was likely to do more. And therefore I parted from him without the leaſt purpoſe to anſwer his deſire. But ſince his death, his words often came into my mind: and the great Reverence I bore to him, did the more incline me to think with ſome complacency of his motion. And having of late intended to write a Family Directory, I began to apprehend how congruouſly the fore-mentioned work ſhould lead the way; and the ſeveral Conditions of mens ſouls be ſpoken of, before we come to the ſeveral Relations. Hereupon I reſolved by Gods aſſiſtance to proceed in the order following. Firſt, To ſpeak to the Impenitent Unconverted ſinners, who are not yet ſo much as purpoſing to turn, or at leaſt are not ſetting about the work. And with theſe I thought a wakening Perſwaſive was a more neceſſary means than meer Directions. For Directions ſuppoſe men willing to obey them: but the perſons that we have firſt to deal with, are wil-

ful and asleep in sin, and as men that are past feeling, having given themselves over to sin with greedinesse, Eph. 4. 19. *My next work must be for those that have some purposes to Turn, and are about the work, to direct them for a through and true Conversion, that they miscarry not in the Birth. The third part must be Directions for the younger and weaker sort of Christians, that they may be established, built up, and persevere. The fourth part, Directions for lapsed and back-sliding Christians for their safe Recovery. Besides these, there is intended some short Perswasions and Directions against some special Errours of the times, and against some common killing sins. As for Directions to doubting troubled Consciences, that is done already. And the strong I shall not write Directions for, because they are so much taught of God already. And then the last part is intended more especially for Families, as such, Directing the several Relations in their Duty. Some of these are already written: whether I shall have life and leisure for the rest, God only knoweth. And therefore I shall publish the several parts by themselves, as I write them: and the rather because they are intended for men of different states, and because I would not deter them by the bulk or*

price, from reading what is written for their benefit. The use that this part is published for, is, 1. For Masters and Parents to read often in their Families, if they have Servants or Children that are yet Unconverted. 2. For all such Unconverted persons to read and consider of themselves. 3. For the Richer sort that have any pity on such miserable souls, to give to the unsanctified that need them: (if they have not fitter at hand to use and give.) The Lord awake us to work while it is day, for the saving of our own and others souls, in subserviency to the blessed God, the Maker, the Redeemer, and the Sanctifier of Souls.

Decemb. 10.
1657.

Richard Baxter.

TO

To all unsanctified persons that shall read this Book; Especially of my Hearers in the Burrough and Parish of *Kiderminster*.

Men and Brethren,

THE Eternal God that made you for life everlasting and hath Redeemed you by his only Son, when you had lost it and your selves, being mindful of you in your sin and misery, hath indited the Gospel, and sealed it by his Spirit, and commands his Ministers to preach it to the World, that pardon being freely offered you, and Heaven being set before you, he might call you off from your fleshly pleasures, and from following after this deceitful world, and acquaint you with the Life you were Created and Redeemed for, before you are dead and past remedy. He sendeth you not Prophets or Apostles, that receive their message by immediate Revelation, but yet he calleth you by his ordinary Ministers, who are Commissioned by him to Preach the same Gospel, which Christ and his Apostles first delivered. The Lord standeth over you, and seeth how you forget him and your latter ends, and how light you make Everlasting things, as men that understand not what they have to do or suffer: He seeth how bold you are in sin, and how fearless of his threatnings, and how careless of your souls, and how the works of Infidels are in your lives, while

while the belief of Christians is in your mouths. He seeth the dreadful Day at hand, when your sorrows will begin, and you must lament all this with fruitless cries in Torment and Desperation; and then the remembrance of your folly will tear your hearts, if true Conversion now prevent it not. In compassion of your sinful miserable souls, the Lord that better knows your case than you can know it, hath made it our duty to speak to you in his Name, (2 *Cor.* 5. 19.) and to tell you plainly of your sin and misery, and what will be your end, and how sad a change you will shortly see, if yet you go on a little longer. Having bought you at so dear a rate as the blood of his Son Jesus Christ, and made you so free and general a Promise of Pardon, and Grace, and everlasting Glory, he commandeth us to tender all this to you, as the Gift of God, and to intreat you to consider of the necessity and worth of what he offereth. He seeth and pitieth you, while you are drowned in worldly Cares and Pleasures, and eagerly following Childish Toyes, and wasting that short and precious time for a thing of nought, in which you should make ready for an everlasting life; and therefore he hath commanded us to call after you, and tell you how you lose your labour, and are about to lose your souls, and to tell you what greater and better things you might certainly have, if you would hearken to his *Call*, (*Isa.* 55. 1, 2, 3.) We believe and obey the voice of God; and come to you daily on this Message, who hath charged us to Preach, and be instant with you in season and out of season, and to lift up our voice like a Trumpet, and shew you your Transgressions and your sins, *Isa.* 58. 1. 2 *Tim.* 4. 1, 2. But, Wo and Alas! to the grief of our Souls and your own undoing, you stop your Ears, you stiffen your Necks, you harden your Hearts, and break our hearts, and send us back to God with Groans,

Groans, to tell him that we have done his Message, but can do no good on you, nor scarcely get a sober hearing. O that our eyes were as a Fountain of Tears, that we might lament our ignorant careless People that have Christ before them, and Pardon, and Life, and Heaven before them, and have not hearts to know and value them! that might have Christ, and Grace, and Glory, as well as others, if it were not for their wilful negligence and contempt! O that the Lord would fill our hearts with more compassion to these miserable souls, that we might cast our selves even at their feet, and follow them to their Houses, and speak to them with our *bitter tears*: For long have we preached to many of them, as in vain: we study *plainness* to make them *understand*, and many of them will not *understand* us: we study serious piercing words to make them *feel*, but they will not *feel*. If the *Greatest* matters would work with them, we should *awake* them: If the *sweetest* things would work, we should *entice* them and win their hearts. If the most *dreadful* things would work, we should at least *affright* them from their Wickedness: If *Truth* and *Sincerity* would take with them, we should soon *convince* them: If the God that made them, and the Christ that bought them might be heard, the case would soon be altered with them: If *Scripture* might be heard, we should soon prevail; If *Reason*, even the best and strongest Reason might be heard, we should not doubt but we should speedily convince them: If *Experience* might be heard, even their *own* Experience, and the Experience of all the world, the matter would be mended: Yea, if the Conscience within them might be heard, the case would be better with them than it is. But if nothing can be heard, what then shall we do for them? If the dreadful God of Heaven be slighted, who then

ſhall be regarded? If the ineſtimable Love and blood of a Redeemer be made light of, what then ſhall be valued? If Heaven have no deſirable Glory with them, and everlaſting joyes be nothing worth; If they can jeſt at Hell, and dance about the bottomleſs pit, and play with the conſuming fire, and that when God and Man do warn them of it: what ſhall we do for ſuch Souls as theſe?

Once more in the Name of the God of Heaven, I ſhall do the meſſage to you which he hath commanded us, and leave it in theſe ſtanding lines to convert you or condemn you: To change you or riſe up in Judgement *againſt you*, and to be a witneſs to your faces, that once you had a *ſerious Call* to *Turn*. Hear all you that are the drudges of the World, and the ſervants of fleſh and *Satan!* That ſpend your daies in looking after Proſperity on Earth, and drown your Conſciences in Drinking, and Gluttony, and Idleneſs, and fooliſh ſports, and know you ſin, and yet will ſin, as if you ſet God at defiance, and bid him do his worſt and ſpare not! Hearken all you that mind not God and have no heart to holy things, and feel no ſavour in the word or worſhip of the Lord, or in the thoughts or mention of Eternal Life, that are careleſs of your immortal Souls, and never beſtowed one hour in enquiring what caſe they are in, whether ſanctified or unſanctified, and whether you are ready to appear before the Lord! Hearken all you that by ſinning in the Light, have ſinned your ſelves into Atheiſm and Infidelity, and do not believe the Word of God. He that hath an Ear to hear, let him hear the Gracious and yet Dreadful *Call* of God! His Eye is all this while upon you. Your ſins are regiſtred, and you ſhall ſurely hear of them all again: God keepeth the Book now: and he will write it upon your Conſciences with his terrours: and then you alſo ſhall keep it

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your ſelves: O ſinners, that you knew but what you are doing! and who you are all this while offending: the Sun it ſelf is darkneſs before the Glory of that Majeſty which you daily abuſe, and careleſſy provoke. The ſinning Angels were not able to ſtand before him, but were caſt down to be tormented with Devils. And dare ſuch ſilly worms as you, ſo careleſſy offend, and ſet your ſelves *againſt* your Maker! Oh that you did but a little know what a caſe that wretched Soul is in, that hath engaged the living God *againſt* him. The Word of his Mouth that made thee can unmake thee; the frown of his Face will cut thee off, and caſt thee out into utter darkneſs. How eager are the Devils to be doing with thee that have tempted thee, and do but wait for the word from God, to take and uſe thee as their own! and then in a moment thou wilt be in Hell. If God be againſt thee, all things are againſt thee: This World is but thy priſon for all that thou ſo loveſt it: Thou art but reſerved in it to the day of wrath, (*Job* 21. 30.) the Judge is coming, thy Soul is even going. Yea a little while, and thy Friends ſhall ſay of thee, *He is dead*: And thou ſhalt ſee the things that thou doſt now deſpiſe, and feel that which now thou wilt not believe. Death will bring ſuch an Argument that thou canſt not anſwer: An Argument that ſhall effectually confute thy Cavils againſt the Word and Ways of God, and all thy ſelf-conceited dotages. And then how ſoon will thy mind be changed? Then be an unbeliever if thou canſt? ſtand then to all thy former words which thou waſt wont to utter againſt the Scriptures, or againſt a Holy and Heavenly life? Make good that cauſe then before the Lord, which thou waſt wont to plead againſt thy Teachers, and againſt the People that feared God. Then ſtand to thy old opinions, and contemptuous thoughts of

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the Diligence of the Saints: Make ready now thy ſtrongeſt Reaſons, and ſtand up then before the Judge, and plead like a man, for thy fleſhly, thy worldly, and ungodly life. But know that thou muſt have one to plead with thee, that will not be outfaced by thee: nor ſo eaſily put off as we thy fellow Creatures. O poor deceived wretched Soul! there is nothing but a ſlender veil of fleſh betwixt thee and that amazing ſight, which will quickly ſilence thee, and turn thy tune, and make thee of another mind! As ſoon as Death hath drawn this Curtain, thou ſhalt ſee that which will quickly leave thee ſpeechleſs. And how quickly will that day and hour come? When thou haſt had but a few more merry hours, and but a few more pleaſant draughts and morſels, and a little more of the Honours and Riches of the world, thy portion will be ſpent, and thy pleaſures ended, and all is then gone that thou ſetteſt thy heart upon: of all that thou ſoldeſt thy *Saviour* and *Salvation* for, there is nothing left but the heavy Reckoning. As a Thief, that ſits merrily drinking the Money in an Ale-houſe which he hath ſtolen, when men are riding in poſt-haſte to Apprehend him; ſo it is with you. While you are drowned with Cares or fleſhly Pleaſures, and making merry with your own ſhame, Death is coming in poſt-haſte to ſeize upon you, and carry your ſouls to ſuch a place, and ſtate, as now you little know or think of. Suppoſe when you were bold and buſie in your ſin, that a Meſſenger were but coming Poſt from *London* to Apprehend you, and take away your lives, though you *ſaw* him not, yet if you *knew* that he was coming, it would mar your Mirth, and you would be thinking of the haſte he makes, and hearkening when he knocked at your door: O that you could but ſee what haſte death makes, though yet it hath not over-

overtaken you! No Post so swift! No Messenger more sure! As sure as the Sun will be with you in the Morning, though it hath many thousands, and hundred thousand miles to go in the night: so sure will Death be quickly with you, and *then* where is your Sport and Pleasure? *Then* will you jest and brave it out? *Then* will you jear at them that warned you? *Then* is it better to be a Believing Saint, or a Sensual Worldling? *And then whose shall all those things be* that you have gathered? (*Luk.* 12. 19, 20, 21.) Do you not observe that daies and weeks are quickly gone, and nights and mornings come apace, and speedily succeed each other? *You* sleep, but your *Damnation slumbereth not*; *You* linger, *but your Judgement this long time lingreth not*: 2 Pet. 2. 3, 4, 5. To which *you are reserved for punishment*, (2 Pet. 2. 8, 9.) *O that you were wise to understand this, and that you did consider your latter end*, Deut. 32. 29. *He that hath an Ear to hear, let him hear the Call of God* in this day of his *Salvation*.

O careless sinners, that you did but know the love that you unthankfully neglect, and the preciousness of the blood of Christ which you despise! O that you did but know the Riches of the Gospel! O that you did but know, a little know the certainty and the Glory, and blessedness of that everlasting Life, which now you will not set your hearts upon, nor be perswaded first and diligently to seek, (*Heb.* 11. 6. and 12. 28. *Mat.* 6. 13.) Did you but know the endless life with God which you now neglect, how quickly would you cast away your sin! how quickly would you change your mind and life, your course and company, and turn the streams of your affections, and lay out your Care another way? How resolutely would you scorn to yield to such temptations as now deceive you, and carry you away? How zealously would you bestir

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your ſelves for that moſt bleſſed life? How earneſt would you be with God in Prayer? How diligent in hearing, learning, and enquiring? How ſerious in meditating on the Laws of God? (*Pſal.* 1. 2.) How fearful of ſinning in thought, word, or deed? And how careful to pleaſe God, and grow in Holineſs? O what a changed People you would be! And why ſhould not the certain Word of God be believed by you, and prevail with you, which openeth to you theſe glorious and eternal things?

Yea, let me tell you, that even here on Earth, you little know the difference between the life which you refuſe, and the life which you chooſe? The Sanctified are converſing with God, when you dare ſcarce think of him, and when you are converſing but with Earth and Fleſh. Their Converſation is in Heaven when you are utter ſtrangers to it, and your Belly is your God, and you are minding Eatrhly things, *Phil.* 3. 18, 19, 20. They are ſeeking after the face of God when you ſeek for nothing higher than this World. They are buſily laying out for an endleſs life, where they ſhall be equal with the Angels, (*Luk.* 20. 36.) when you are taken up with a ſhadow, and a tranſitory thing of nought. How low and baſe is your Earthly, fleſhly, ſinful life, in compariſon of the noble, ſpiritual life of true believers! many a time have I looked on ſuch men with grief and pity, and ſeen them trudge about the World, and ſpend their lives, and care, and labour for nothing but a little food and raiment, or a little fading pelf, or fleſhly pleaſures, or empty honours, as if they had no higher things to mind. What difference is there between the lives of theſe men, and of the Beaſts that periſh, that ſpend their time in working, and eating, and living, but that they may live? they taſte not of the inward Heavenly pleaſures which Believers

lievers taste and live upon. I had rather have a little of their comfort, which the fore-thoughts of their heavenly Inheritance doth afford them, though I had all their Scorns and sufferings with it, than to have all your pleasures and treacherous Prosperity: I would not have one of your secret gripes and pangs of Conscience, and dark and dreadful thoughts of Death and the Life to come, for all that ever the World hath done for you, or all that you can reasonably hope that it should do. If I were in your Unconverted Carnal State, and knew but what I know, and believed but what I now believe, methinks my life would be a foretaste of Hell: How oft should I be thinking of the terrours of the Lord, and of the dismal Day that is hasting on! Sure, Death and Hell would be still before me. I should think of them by Day, and Dream of them by Night; I should lie down in fear, and rise in fear, and live in fear, lest Death should come before I were Converted. I should have small felicity in any thing that I possessed; and little pleasure in any company, and little joy in any thing in the World, as long as I knew my self to be under the Curse and wrath of God: I should be still afraid of hearing that voice, *Luk.* 12. 20. [*Thou fool this night shalt thy Soul be required of thee.*] And that fearful Sentence would be written upon my Conscience, *Isa.* 48. 22. and 57. 21. [*There is no peace, saith my God, to the wicked.*] O poor sinners! It is a joyfuller life than this that you might live, if you were but *willing*, but *truly willing to hearken to Christ*, and come home to God. You might then draw near to God with boldness, and call him your *Father*, and comfortably trust him with your Souls and Bodies. If you look upon *promises*, you may say, *They are all mine.* If upon the Curse, you may say, [*From this*

this I am delivered!] When you read the *Law*, you may ſee what you are ſaved from; when you read the *Goſpel*, you may ſee him that Redeemed you, and ſee the courſe of his Love, and holy Life, and ſufferings, and trace him in his Temptations, Tears and Blood, in the work of your *Salvation*. You may ſee Death conquered, and Heaven opened, and your Reſurrection, and Glorification provided for, in the Reſurrection and Glorification of your Lord. If you look on *Saints*, you may ſay, [*They are my Brethren and Companions.*] If on the unſanctified, you may rejoyce to think that you are ſaved from that ſtate. If you look upon the Heavens, the Sun and Moon, and Stars innumerable, you may think and ſay, [*My Fathers Face is infinitely more glorious; It's higher matters that he hath prepared for his Saints; Yonder is but the outward Court of Heaven. The Bleſſedneſs that he hath promiſed me is ſo much higher that fleſh and blood cannot behold it.*] If you think of the Grave, you may remember that the *Glorified Spirit, a Living Head, and a Loving Father* have all ſo near Relation to your Duſt, that it cannot be forgotten or neglected, but will more certainly revive, than the Plants and Flowers in the Spring. Becauſe the Soul is ſtill alive, that is the *Root* of the *Body*; and *Chriſt* is alive, that is the *Root* of both. Even Death, which is the King of Fears, may be remembred, and entertained with joy; as being the Day of your Deliverance from the Remnants of Sin and Sorrow, and the day which you believed, and hoped, and waited for, when you ſhall ſee the bleſſed things which you had heard of, and ſhall find by preſent joyful experience, what it was to chooſe the better part, and be a ſincere believing Saint. What ſay you, Sirs? Is not this a *more* delightful life to

be assured of Salvation, and ready to die, than to live as the ungodly, that have their hearts *overcharged with Surfeiting and Drunkenness, and the Cares of this Life, and so that day comes upon them unawares* (*Luk.* 21. 34, 36.) Might you not live a comfortable Life, if once you were made the Heirs of Heaven, and sure to be saved when you leave the World? O look about you then, and think what you do, and cast not away such hopes as these for very nothing. The Flesh and World can give you no such hopes or comforts.

And besides all the Misery that you bring upon your selves, you are the troublers of others as long as you are Unconverted: You trouble Magistrates to Rule you by their Laws. You trouble Ministers by resisting the Light and Guidance which they offer you: Your sin and misery is the greatest grief and trouble to them in the World. You trouble the Common-wealth, and draw the Judgements of God upon us: It's you that most disturb the holy Peace and Order of the Churches, and hinder our Union and Reformation, and are the shame and trouble of the Churches where you intrude, and of the places where you are. Ah Lord! How heavy and sad a case is this, that even in *England* where the Gospel doth abound, above any other Nation in the World, where teaching is so plain and common, and all the helps we can desire are at hand, when the Sword hath been hewing us, and Judgement hath run as a Fire through the Land; when Deliverances have Relieved us, and so many admirable Mercies have engaged us to God and to the Gospel, and an holy life: that yet after all this, our Cities and Towns, and Countries shall abound with multitudes of Unsanctified men, and swarm with so much Sensuality as every where to our grief we see! One would

would have thought that after all this Light, and all this experience, and all these Judgements and mercies of God, the people of this Nation should have joyned together as one man to turn to the Lord; and should have come to their Godly Teacher, and lamented all their former sins, and desired him to joyn with them in publick Humiliation to confess them openly, and beg pardon of them from the Lord, and should have craved his Instruction for the time to come, and be glad to be ruled by the Spirit within, and the Ministers of Christ without, according to the Word of God. One would think that after such reason and Scripture evidence as they hear, and after all these means and mercies, there should not be an ungodly person left among us, nor a Worldling, nor a Drunkard, or a hater of Reformation, or an enemy to Holiness be found in all our Towns or Countries. If we be not all agreed about some Ceremonies or Forms of Government, one would think that before this, we should have been all agreed to live a holy and heavenly life; in obedience to God, his Word and Ministers, and in Love and Peace with one another. But, alas, how far are our people from this course! most of them in most places do set their hearts on earthly things, and seek *not first the Kingdom of God, and the righteousness thereof*, but look at holiness as a needless thing; their Families are Prayerless, or else a few heartless lifeless words must serve instead of hearty fervent daily prayer; their Children are not taught the knowledge of Christ, and the Covenant of Grace, nor brought up in the Nurture of the Lord, though they falsly promised all this in their Baptism. They Instruct not their Servants in the matters of Salvation; but so their work be done, they care not. There are more Oaths, and Curses,

Curſes, and ribbald or railing ſpeeches in their Families, than gracious words that tend to edification. How few are the Families that fear the Lord, and enquire at his Word and Miniſters how they ſhould live, and what they ſhould do, and are willing to be taught and ruled, and that heartily look after everlaſting Life! And thoſe few that God hath made ſo happy, are commonly the by-word of their Neighbours: when we ſee ſome live in Drunkenneſs and ſome in Pride and Worldlineſs, and moſt of them have little care of their *Salvation*, though the cauſe be groſs, and paſt all Controverſie, yet will they hardly be convinced of their miſery, and more hardly recovered and reformed: But when we have done all that we are able to ſave them from their ſins, we leave the moſt of them as we find them. And if according to the Law of God, we caſt them out of the Communion of the Church, when they have obſtinately rejected all our admonitions, they rage at us as if we were their enemies, and their hearts are filled with malice *againſt* us, and they will ſooner ſet themſelves *againſt* the Lord and his Laws, and Church, and Miniſters, than *againſt* their deadly ſins. This is the doleful caſe of *England*, we have Magiſtrates that countenance the waies of Godlineſs: and an happy opportunity for Unity and Reformation is before us, and faithful Miniſters long to ſee the right ordering of the Church, and of the Ordinances of God: but the power of ſin in our people doth fruſtrate amongſt all. No where almoſt can a faithful Miniſter ſet up the unqueſtionable Diſcipline of Chriſt, or put back the moſt ſcandalous impenitent ſinners from the Communion of the Church, and participation of the Sacrament, but the moſt of the people rail at them and revile them: as if theſe ignorant careleſs Souls

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were wiser than their Teachers, or than God himself, and fitter to rule the Church than they. And thus in the day of our visitation, when God calls upon us to Reform his Church, though Magistrates seem willing, and Faithful Ministers are willing, yet are the multitude of the people still unwilling, and sin hath so blinded them and hardned their hearts, that even in these daies of Light and Grace, they are the obstinate Enemies of Light and Grace, and will not be brought by the Calls of God to see their folly, and know what is for their good. O that the people of *England knew at least in this their day the things that belong unto their peace, before they are hid from their eyes*, Luk. 19. 42.

O foolish miserable Souls! (*Gal.* 3. 1.) Who *hath bewitched your* minds into such madness, and your hearts into such deadness, that you should be such mortal enemies to your selves, and go on so obstinately towards damnation, that neither the Word of God, nor the Perswasions of Men can change your minds or hold your hands, or stop you till you are past remedy! Well Sinners! this life will not last alwaies; this Patience will not wait upon you still. Do not think that you shall abuse your Maker and Redeemer, and serve his Enemies, and debase your souls, and trouble the World, and wrong the Church, and reproach the Godly, and grieve your Teachers, and hinder Reformation, and all this upon free-cost. You know not yet what this must cost you, but you must shortly know, when the Righteous God shall take you in hand, who will handle you in another manner than the sharpest Magistrates, or the plainest dealing Pastors did, unless you prevent the everlasting Torments by a sound Conversion, and a speedy obeying of the Call of God, *He that*

hath an ear to hear let him hear, while Mercy hath a voice to Call.

One desperate Objection (which I have after touched, but with too much brevity) I find sticks close to the hearts of many ungodly men. They think that *God doth not so much care what men think, or say, or do, as we perswade them; and therefore they care so little themselves.* For the convincing of such Atheistical men as these, I shall propound these following Questions.

1. Dost thou think God *careth whether thou be a man or not?* If not, who made thee and preserveth thee? If he do, then sure he careth whether thou *behave thy self as a man.* No man is so foolish as to make any Instrument, build an House, or a Ship, and not care when he hath done, whether it were good for the use he made it for. Do not for shame then impute such folly to the God of Wisdom, as if he made so noble a Creature as Man, and endowed him with such noble faculties, and all for nothing; and careth not what becometh of him when he hath done. Why should God give thee a mind that can know him, and a heart that can love him, if he cared not whether thou know him, and love him or not? Do you not see that in the course of Nature every thing is fitted to its use? The Beasts know not God, nor are capable of loving him, because they were made for no such use; but *thy Capacity* shews that thou wast made for God, and for a Life to come.

2. Dost thou think that God is *every where present, and Infinite, and All-sufficient?* If not, thou dost not believe that he is God; And it is unreasonable to imagine that God hath made a world that is greater and more expansive or comprehensive than himself! for none can communicate more than he hath. But if thou art forced to confess

that

that God is every where, and as sufficient for every single man, as if he had never another Creature to regard, you must needs confess then that he is not careless of the hearts and waies of the Sons of Men: For they are things that are still before his eyes. It is base and blasphemous thoughts of God, as if he were limited, absent, or insufficient, that makes men think him so regardless of their hearts and waies.

3. Dost thou think that God *careth what becomes of thy Body?* Whether thou be sick or well? Whether thou live or die? If not, then how camest thou by thy Life, and Health, and Mercies? If they came from any other Fountain, tell us from whence: Is it not to God that thou prayest for thy Life, and Health? Darest thou say to him, *I will not depend upon thee? I will not be beholding to thee for the Life and Mercies of another Day?* If so, then thou art a blinded Atheist. But if thou thinkst he cares for thy body, canst thou think he cares not more for thy Soul? If he must regard to furnish thee with Mercies, he will sure have a regard whether thou Love and live to Him that gave them.

4. Dost thou believe that *God is the Governour of the World, or not?* If not, then there can be no *rightful Government.* For as no Justice of Peace can have power but from the Soveraign; so no Soveraign can have Power but from God, nor be a lawful Governour but under him. And then all the World would be turned into confusion. But if thou must needs confess that God is the Governour of the World, what an unwise, unrighteous Governour wouldst thou make him, if thou thinkst that he regarded not the hearts, and waies of those whom he doth govern? This still is to deny him to be God.

5. If

5. If God do not care so much what is in our Hearts, or what we do, *why then should he make a Law for our hearts, and words, and waies?* Would he *command* us that which he doth not care for? Would he so strictly *forbid* us to sin, if he were indifferent whether we sin or not? Would he *promise* eternal Life to the Holy and Obedient, if he cared not whether we be Holy and Obedient or no? Would he *threaten* Hell to all that are ungodly, if he cared not whether we were Godly or not? Darest thou say, that the Almighty Holy God is fain to Rule the World by a Lye, and to deceive men into Obedience? Yea, the very Law of Nature it self doth contain not only *Precepts* of our duty, but the hopes and fears of the life to come, without which the World could not be governed; and certainly they are no deceits, by which an infinite Wisdom, and Power, and Goodness doth govern the World.

6. If God did not much regard our Hearts and Lives, why doth he *make all the world to be our Servants?* Doth he give us the Sun, and Moon, and Stars, the Earth and all the Creatures to attend us, and serve us with their Lives and Vertues, and yet doth he not care for our hearts or service? this is as foolish as to say, that he hath made all the World in vain, and careth not for it now he hath made it.

7. If he cared not for the frame of our hearts and lives, he would not have sent his *Son to Redeem us*, and to cleanse us from all iniquity, and sanctifie us a peculiar people to himself, *Tit.* 2. 14. Surely the price that was paid for Sinners, and the wonderful design of God in our Redemption, doth shew that he makes not light of sin, and that he is wonderfully in love with holiness.

8. If

8. If God did not regard our hearts and lives, he would not have made it the *Office of his Miniſters to call us daily to Repentance and an holy life*; Nor commanded them to make ſuch a ſtir with ſinners to win them unto God; He would not have appointed all his Ordinances, publick and private alſo to this end. Doth God command all this ado for a thing that he regards not?

9. Nor would he *puniſh* the World with *Hell hereafter*, or ſo many *dreadful Judgements here*, as thouſands feel, if he cared not what they think or do. Methinks, men that are ſo often groaning under his Rod, ſhould feel that he looks after their hearts and waies.

10. And how can the *Holy Ghoſt be our Sanctifier*, if God be ſo indifferent whether we be clean or unclean? Dare you think that the Holy Ghoſt doth take upon him a needleſs work?

11. Methinks you might perceive even in the *malice of the Tempter*, that God is Holy, and hateth iniquity: aud his Word is true that telleth us of the eternal puniſhment of ſin. The Scripture tells us of the Angels fall, and that many of them are become Devils by their ſin, and are malicious enemies of mans ſalvation. And do you not eaſily perceive it to be true? How come they elſe to be ſuch importunate Tempters of men, which we feel, alas, by too much experience? Or if this evidence be not palpable enough to convince the Infidel, how come they to make ſo many bargains with Conjurers and Witches to draw them from God and Salvation, as they have done? How come they to appear in terrible ſhapes to ſo many as they have done, and ſtill upon deſigns that declare their own dejected baſe condition, and their enmity to God and man, and their eager deſire to engage men in a way of ſin? If any Infidel will not believe that

really there have been *witches and appauitions*, and consequently that there are Devils who are miserable malicious Spirits, who by sin are cast out of the favour of God, and would draw men into their miserable case, let them come and reason the case with me, and I shall quickly tell them of so many sure and undeniable instances, and give them so much proof of the truth of it, as shall leave them nothing to say against it, unless they will still say [*we will not believe.*] Yea so much, as that I will not be beholden to the vilest Atheist or Infidel to believe it, if he will not quite renounce his Reason, but give it leave to see the Light.

12. Lastly, if yet you think that God (the Soveraign Ruler of the World, that is every where present, and preserveth all) doth care so little what men are, or what they do, whether they are holy or unholy, obedient or disobedient to his Laws: then methinks that you your selves, and all the rest of your Fellow-Creatures should little care.

Two Questions therefore I must here propound to you.

1. Do not you care what men say of you, or do to you? Are you contented that men slander *you*, and abuse *you*, or set your Houses or Towns on fire, or destroy your Cattle, or Wives and Children, and imprison, wound or kill your selves? If you will make a great matter what men say or do against you, can you be so mad (for it is no better) as to think that the Omnipotent holy God should little regard what is said or done against himself, and against his servants, and that by such silly Worms as men, that are his Workmanship? Did not *selfishness* make you blind and partial, you would know that one sin against God, deserves

more punishment, than ten thousand thousand times as much against such silly things as you. Do you make no matter of difference between a bad servant and a good? an obedient and a disobedient Child? a Son that will lay down his life for you, and a Son that longs for your death, that he may have your Land? between a faithful Friend and a deadly Enemy? If you do *not*, you are not men, but something else in humane shape. If you *do*, then you are somewhat worse than Men, if yet you would have the blessed God to make no great difference between those that love him above *all* the World, and those that regard him not; between the holy and unholy Soul.

And 2. I would ask you, whether you would have the Rulers of the World to take care what men say or do, or would you not? If not, then you would have all the World turned loose, and you would have every man that is poorer than you have leave to rob you: and every man that hateth you, have leave to beat you, or to kill you, and every man that liketh your House, or Lands, or Goods, or Cattel, to have leave to take them from you; and every man to defile your Wives or Daughters that have a mind to it? and so we should see whither it is that Infidelity leads men. But if you like not this, then you are most unreasonable, if you would have Magistrates to be regardful of mens actions, and not God: If Magistrates must hang men for wronging *you*, and the Eternal Majesty must not punish them for wronging *him*, and breaking his Laws, which is infinitely a greater matter. As if you would have a Constable punish men, and the King or Judge to have no regard of it. For Kings are under God, as Constables are under Kings, and a thousand fold lower.

The

The truth is, wicked men are fallen so far from God to themselves, that they are as God to themselves in their own esteem, and besides themselves they know no God: and therefore any wrong that is done *against them*, or any good that is done for them, they would have regarded: but the wrong and disobedience that is against *God*, they would have nothing made of it. And they have such narrow blaspheмous thoughts of God, as if he were a finite Creature like themselves, that can be but in one place at once, that make them so blaspheme his Providence, and think he minds no Good or Evil, and will not regard the Godly, or punish the Ungodly, but were like the Idols of the Heathen, that have eyes and see not, ears and hear not, and hands without an executive power. But when the Memorial Book of God is opened, which is written for them that fear the Lord, and think upon his Name, and when the Lord shall say of them, *These are mine*, as he is making up his Jewels, and spareth them as a man spareth his Son that serveth him, then shall (these Infidels) return (to their wits) and the righteous shall return from their fears and sufferings, and shall discern between the Righteous and the Wicked, between those that serve God, and those that serve him not, *Mal.* 3. 16, 17, 18.

Another Objection I find most common in the mouths of the ungodly, especially of late years: They say [*we can do nothing without God; we cannot have Grace if God will not give it us; and if he will, we shall quickly turn: if he have not predestinated us, and will not turn us, how can we turn our selves, or be saved? It is not in him that wills, nor in him that runs*] And thus they think they are excused.

I have answered this formerly, and in this Book; but let me now say this much. 1. Though you cannot *cure* your selves, you can hurt and poison your selves: It's God that must *sanctifie* your hearts; but who *corrupted* them? Will you wilfully take poison, because you cannot cure your selves? Methinks, you should the more forbear it. You should the more take heed of sinning, if you cannot mend what sin doth mar. 2. Though you cannot be converted without the special Grace of God, yet you must know that God giveth his Grace in the use of his holy means which he hath appointed to that end; and common Grace may inable you to forbear your gross sinning (as to the outward act) and to use those means. Can you truly say that you do as much as you are able to do? Are you not able to go by an Ale-house-door, or to shut your mouths, and keep out the drink? or to forbear the company that hardneth you to sin? Are you not able to go hear the Word, and think of what you heard when you come home? and to consider with your selves of your own condition, and of Everlasting things? Are you not able to read good Books from day to day, at least on the Lord's Day, and to converse with those that fear the Lord? You cannot say that you have done what you are able. 3. And therefore you must know that you can *forfeit* the Grace and help of God, by your wilful sinning or negligence, though you cannot without Grace turn to God. If you will not do what you can, it's just with God to deny you that Grace by which you might do more. 4. And for Gods Decrees, you must know that they separate not the end and means, but tie them together. God never Decreed to save any but the Sanctified, nor to damn any but the Unsanctified. God doth as truly Decree from everlasting whether your

Land

Land this year shall be barren or fruitful, and just how long you shall live in the World, as he hath decreed whether you shall be saved or not. And yet you would think that man but a fool that would forbear plowing and sowing, and say, *If God have Decreed that my Ground shall bear Corn, it will bear, whether I Plow and Sow, or not. If God have decreed that I shall live, I shall live, whether I eat or not; but if he have not, it is not eating will keep me alive*; Do you know how to answer such a man, or do you not? If you do, then your know how to answer your selves; for the case is alike: God's Decree is as peremptory about your bodies as your souls, if you *do not*, then try first these conclusions upon your bodies, before you venture to try them on your souls: see first whether God will keep you alive without food or raiment, and whether he will give you Corn without tillage and labour, and whether he will bring you to your Journeys end without your travel or carriage: and if you speed well in this, then try whether he will bring you to Heaven without your diligent use of means, and sit down and say, We cannot sanctifie our selves.

And for the point of *Free-will* which you harp so long upon: Divines are not so much disagreed about it, as you imagine. *Augustine* as well as *Pelagius*, *Calvin* as well as *Arminius*, the *Dominicans* as well as the *Jesuits*, all do generally maintain that Man hath Free-will; all that the Orthodox say is, that Free will is corrupted and disposed to evil. *Epiphanius* condemned *Origen* for saying, that Man had lost the Image of God, and makes it a point of Heresie. And yet one may truly say, *That Man hath lost Gods Image*; and *another* may truly say, *That he hath not lost it*. For there is a twofold Image of God on Man: the one is *Natural*, and that is our

Reason and Free-will and this is not loſt. The other is *Qualitative* and *Ethical*, and this is our *Holineſs*, and this is loſt, and by Grace reſtored: No man of Brains denieth that a man hath a will that is naturally free; It's free from violence, and it's a ſelf-determining principle. But it is not free from evil Diſpoſitions. It is habitually averſe to God and Holineſs, and inclined to earthly fleſhly things. It is inſlaved by a ſinful byas. This no man methinks that is a Chriſtian, ſhould deny; and of the aged, I ſee not how an Infidel can deny it. Alas, we eaſily confeſs to you that you have not the Spiritual Moral Free-will, which is but your right inclination, and your habitual willingneſs it ſelf. If you had a will that were freed from wicked inclinations, I had no need to write ſuch Books as theſe to perſwade you to be willing in a caſe which your own Salvation lieth on. To the grief of our Souls, we perceive after all our Preaching and perſwaſions, that the ungodly have not this ſpiritual Free-will. But this is nothing but your willingneſs it ſelf, and inclination to be unwilling; and therefore the want of it is ſo far from excuſing you, that the more you want it (that is, the more you are wilful in ſin) the worſe you are, and the ſorer will be your puniſhment. And our preaching, and perſwaſion, and your hearing and conſidering, are the appointed means to get this Moral Power of Freedom, that is, to make you truly willing.

Well Sirs, I have but three Requeſts to you, and I have done. Firſt, that you will ſeriouſly read over this ſmall Treatiſe: (and if you have ſuch as need it in your Families, that you would read it over and over to them: And if thoſe that fear God, would go now and then to their ignorant Neighbours, and read this or ſome other Book to them of this

this Subject, they might be a means of winning of Souls.) If we cannot intreat so small a labour of men for their own salvation, as to read such short instructions as these, they set little by themselves, and will most justly perish. Secondly, when you have read over this Book, I would intreat you to go alone, and ponder a little what you have read, and bethink you as in the sight of God, whether it be not true, and do not nearly touch your Souls, and whether it be not time for you to look about you. And also intreat you, that you will upon your knees beseech the Lord that he would open your eyes to understand the truth, and turn your hearts to the love of God, and beg of him all that saving Grace that you have so long neglected, and follow it on from day to day, till your hearts be changed. And withal that you will go to your Pastors (that are set over you to take care of the health and safety of your souls, as Physicians do for the health of your bodies) and desire them to direct you what course to take, and acquaint them with your Spiritual Estate, that you may have the benefit of their advice and Ministerial help. Or if you have not a faithful Pastor at home, make use of some other in so great a need. Thirdly, when by Reading, Consideration, Prayer, and Ministerial advice, you are once acquainted with your sin and misery, with your duty and remedy; delay not, but presently forsake your sinful company and courses, and turn to God, and obey his Call. As you love your Souls, take heed that you go not on against so loud a Call of God, and against your own knowledge and Conscience, lest it go worse with you in the day of Judgement, than with *Sodom* and *Gomorrha*. Enquire of God, as a man that is willing to know the truth, and not to be a wilful Cheater of his Soul. Search the Holy Scriptures daily, and see whether

these things be so or not: try impartially whether it be safer to trust Heaven or Earth, and whether it be better to follow God or Man, the Spirit or the Flesh, and better live in Holiness or Sin: and whether an unsanctified Estate be safe for you to abide in one day longer: and when you have found out which is *best*, resolve accordingly, and make your choice without any more ado. If you will be true to your own souls, and do not love Everlasting torments, I beseech you as from the Lord, that you will but take this reasonable advice. O what happy Towns and Countries, and what a happy Nation might we have, if we could but perswade our Neighbours to agree to such a necessary motion! what joyful men would all faithful Ministers be, if they could but see their people truly heavenly and holy: This would be the Unity, the Peace, the Safety, the Glory of our Churches, the happiness of our Neighbours, and the comfort of our souls. Then how comfortably should we Preach Absolution and Peace to you, and deliver the Sacraments which are the Seals of Peace to you? and with what love and joy might we live among you? at your Death-bed how boldly might we comfort and incourage your departing souls? and at your Burial, how comfortably might we leave you in the Grave, in expectation to meet your souls in Heaven, and to see your bodies raised to that Glory.

But if still the most of you will go on in a careless, ignorant, fleshly, worldly, or unholy life, and all our desires and labours cannot so far prevail, as to keep you from the wilful damning of your selves, we must then imitate our Lord, who delighteth himself in those few that are his Jewels, and in the little Flock that shall receive the Kingdom, when the most shall reap the misery which they sowed. In Nature excellent things are few: The World

hath

hath not many Suns or Moons; It is but a little of the Earth that is Gold or Silver. Princes and Nobles are but a small part of the Sons of men. And it is no great number that are learned, judicious, or wise here in the World. And therefore if the gate being strait, and the way narrow, there be but few that find Salvation, yet God will have his Glory and Pleasure in those few. And when Christ shall come with his mighty Angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, his coming will be glorified in his Saints, and admired in all true Believers, 2 *Thes.* 1. 7, 8, 9, 10.

And for the rest, as God the Father vouchsafed to create them, and God the Son disdained not to bear the penalty of their sins upon the Cross, and did not judge such sufferings vain, though he knew that by refusing the sanctification of the Holy Ghost, they would finally destroy themselves; so we that are his Ministers, though these be not gathered, judge not our labour wholly lost. (See *Isa.* 49. 5.)

Reader, I have done with thee, (when thou hast perused this Book) but sin hath not yet done with thee, (even those that thou thoughtest had been forgotten long ago,) and *Satan* hath not yet done with thee (though now he be out of sight) and God hath not yet done with thee, because thou wilt not be perswaded to have done with the deadly raigning sin. I have written thee this Perswasive, as one that is going into another World, where the things are seen that here I speak of; and as one that knoweth thou must be shortly there thy self. As ever thou wilt meet me with comfort before the Lord that made us; as ever thou wilt escape the everlasting plagues prepared for the final neglecters of salvation, and for all that are not *sanctified by the Holy Ghost, and love not the Communi-*

nion of the Saints, as Members of the *Holy Catholick Church*: and as ever thou hopeſt to ſee the face of Chriſt the Judge, and of the Majeſty of the Father, with peace and comfort, and to be received into Glory, when thou art turned naked out of this world, I beſeech thee, I charge thee to *hear* and *obey* the *Call of God*, and *reſolvedly to Turn, that thou maiſt live*. But if thou *wilt not*, even when thou haſt no true reaſon for it, but *becauſe thou wilt not*; I ſummon thee to anſwer it before the Lord, and require thee there to bear me witneſs that I gave thee warning, and that thou wert not condemned for want of a *Call to turn and Live*, but becauſe thou wouldſt not *believe it*, and *obey* it; which alſo muſt be the Teſtimony of

Thy ſerious Monitor,

Decemb. 11.
1657.

Rich. Baxter.

THE

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A Call

Cain

A CALL TO THE Unconverted.

Ezek. 33. 11.

Say unto them, As I live ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?

IT hath been the aſtoniſhing Wonder of many a man as well as me, to read in the holy Scripture, how *few* will be ſaved: and that the greateſt part even of thoſe that are *called*, will be everlaſtingly ſhut out of the Kingdom of Heaven, and be tormented with the Devils in eternal Fire.

Infidels

Infidels believe not this when they read it, and therefore must feel it. Those that do believe it, are forced to cry out with *Paul*, *Rom.* 11.13. *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his Judgements, and his ways past finding out!* But Nature it self doth teach us all to lay the blame of evil works upon the doers, and therefore when we see any hainous thing done, a principle of Justice doth provoke us to enquire after him that did it, that the evil of the work may return the evil of shame upon the Author. If we saw a man killed and cut in pieces by the way, we should presently ask, *Oh who did this cruel deed?* if the Town were wilfully set on fire, you would ask, *What wicked wretch did this?* So when we read that the most will be firebrands of Hell for ever, we must needs think with our selves, How comes this to pass? and, who is to long of? Who is it that is so cruel as to be the cause of such a thing as this? And we can meet with few that will own the guilt. It is indeed confest by *all* that *Satan* is the cause: but that doth not resolve the doubt, because he is not the principal cause. He doth not *force* men to sin, but tempt them to it, and leaves it to their own wills, whether they will

will do it or not. He doth not *carry* men to an Ale-house and force open their mouths, and pour in the drink; nor doth he hold them that they cannot go to God's Service; nor doth he force their hearts from holy thoughts. It lieth therefore between God himself and the sinner, one of them must needs be the principal cause of all this misery, which ever it is; for there is no other to cast it upon: And *God* disclaimeth it: *He* will not take it upon him. And the *wicked* disclaim it usually, and they will not take it upon them. And this is the Controversie that is here managing in my Text.

The Lord complaineth of the *People*, and the *People* think it is long of *God*. The same Controversie is handled *cap.* 18. where *vers.* 25. they plainly say, *That the way of the Lord is not equal.* And God saith, *It is their ways that are not equal.* So here they say, *Vers.* 19. *If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?* As if they should say, If we must die, and be miserable, how can we help it? As if it were not long of them, but God. But God in my Text doth clear himself of it, and telleth them how they may help it if they will, and perswadeth them to use the means; and if they will

not.

not be perſwaded, he lets them know that it is long of themſelves; and if this will not ſatisfie them, he will not therefore forbear to puniſh them. It is *He* that will be the Judge; and he will judge them according to their waies, they are no Judges of him or of themſelves; as wanting authority and wiſdom, and impartiality: nor is it, the cavilling and quarrelling with God, that ſhall ſerve their turn, or ſave them from the execution of Juſtice which they murmur at.

The words of this Verſe contain, 1. God's purgation or clearing of himſelf from the blame of their Deſtruction. This he doth, not by diſowning his Law, that *the wicked ſhall Die*, nor by diſowning his Judgments and Execution according to that Law, or giving them any hope that the Law ſhall not be executed; but by profeſſing that it is not their death that he takes pleaſure in, but their *returning* rather, that they may live: And this he confirmeth to them by his Oath. 2. An expreſs Exhortation to the wicked to Return; wherein God doth not only command, but perſwade, and condeſcend alſo to reaſon the caſe with them. Why will they die? The direct End of this Exhortation is, That they may Turn and Live.

The

The Secondary or reserved ends upon Supposition that this is not attained, are these two. First, to convince them by the means which he used, that it is not long of God if they be miserable. Secondly, to convince them from their manifest wilfulness in rejecting all his Commands and Perswasions, that it is long of themselves; and they die, even because they *will* die.

The substance of the Text doth lie in these Observations following.

Doct. 1. *It is the unchangeable Law of God, that wicked men must Turn or Die.*

Doct. 2. *It is the Promise of God, that the wicked shall live, if they will but Turn.*

Doct. 3. *God takes pleasure in mens Conversion and Salvation, but not in their Death or Damnation: he had rather they would Return and Live, than go on and Die.*

Doct. 4. *This is a most certain Truth, which because God would not have men to question, he hath confirmed it to them solemnly by his Oath.*

Doct. 5. *The Lord doth redouble his commands and Perswasions to the wicked to Turn.*

Doct. 6. *The Lord condescendeth to reason the Case with them, and asketh the wicked, Why they will die?*

Doct.

Doct. 7. *If after all this the wicked will not turn, it is not long of God that they perish, but of themselves: their own wilfulness is the cause of their damnation; they therefore die because they will die.*

Having laid the Text open before your eyes in these plain Propositions, I shall next speak somewhat of each of them in order, though very briefly.

Doct. II. *IT is the unchangeable Law of God that wicked men must Turn or Die.*

If you will believe God, believe this: There is but one of these two ways for every wicked man, either Conversion or Damnation; I know, the wicked will hardly be perswaded either of the Truth or Equity of this. No wonder if the Guilty quarrel with the Law. Few men are apt to believe that which they would not have to be true: and fewer would have that to be true, which they apprehend to be against them. But it is not quarrelling with the Law, or with the Judge that will save the Malefactor. Believing and regarding the Law might have prevented his death: but denying and accursing it, will but hasten it. If it were not so, an

hundred

hundred would bring their *Reasons against* the Law, for one that would bring his Reason to the Law; And Men would rather choose to give their Reasons why *they* should not be punished, than to hear the Commands and Reasons of their Governours which require them to obey. The Law was not made for you to judge, but that you might be ruled, and judged by it.

But if there be any so blind as to venture to question either the Truth or the Justice of this Law of God, I shall briefly give you that evidence of both; which, methinks, should satisfie a reasonable Man.

And first, If you doubt whether this be the Word of God or not, besides an hundred other Texts, you may be satisfied by these few, *Mat.* 18. 3. *Verily I say unto you, Except ye be converted, and become as little Children, ye cannot enter into the Kingdom of Heaven.* John 3. 3. *Verily, Verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.* 2 Cor. 5. 17. *If any Man be in Christ, he is a new Creature: Old things are past away, behold all things are become new.* Col. 3. 9, 10. *Ye have put off the old Man with his deeds, and have put on the new Man, which is renewed in knowledge, after the Image of him that created him:*

Heb.

Heb. 12. 14. *Without Holiness none shall see God.* Rom. 8. 8, 9. *So then they that are in the flesh, cannot please God. Now if any man have not the Spirit of Christ, he is none of his.* Gal. 6. 15. *For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.* 1 Pet. 1. 3. *According to his abundant Grace he hath begotten us again to a lively Hope.* Ver. 23. *Being born again, not of corruptible seed, but of incorruptible, by the Word God of which liveth and abideth for ever.* 1 Pet. 2. 1, 2. *Wherefore laying aside all malice, and all guile, and Hypocrisies, and envies and evil speaking; as new born Babes desire the sincere milk of the Word, that ye may grow thereby:* Psal. 9. 17. *The wicked shall be turned into Hell; and all the Nations that forget God.* Psal. 11. 4. *And the Lord loveth the Righteous, but the wicked his Soul hateth.*

As I need not to stay to open these Texts which are so plain, so I think I need not add any more of that multitude which speak the like: if thou be a man that dost believe the Word of God, here is already enough to satisfie thee, that the wicked must be Converted or Condemned. You are already brought so far, that you must either confess

that

that this is true, or say plainly, You will not believe the Word of God. And if once you be come to that pass, there is but small hopes of you: look to your selves as well as you can: for 'tis like you will not be long out of Hell. You would be ready to fly in the face of him that should give *you* the lye; and yet dare you give the lie to God? But if you tell God plainly you will not believe him, blame him not if he never warn you more, or if he forsake you, and give you up as hopeless: For to what purpose should he warn you, if you will not believe him? should he send an Angel from Heaven to you, it seems you would not believe. For an Angel can speak but the Word of God: and if an Angel should bring you any other Gospel, you are not to receive it, but to hold him accursed, *Gal.* 1. 8. And surely there is no Angel to be believed before the Son of God, who came from the Father to bring us this Doctrine. If he be not to be believed, then all the Angels in Heaven are not to be believed. And if you stand on these terms with God, I shall leave you till he deal with you in a more convincing way. God hath a Voice that will make you hear. Though he *intreat* you to hear the Voice of his *Gospel*, he will *make* you hear the Voice of his Condemna-

demning Sentence, without intreaty. We cannot make you *believe* against your wills; but God will make you *feel* against your wills.

But let us hear, what reason you have, why will you not believe this Word of God, which tells us that the wicked must be *Converted* or *Condemned*? I know your Reason; it is because that you judge it unlikely that God should be so unmerciful; you think it cruelty to damn Men everlastingly for so small a thing as a sinful life. And this leads us up to the second thing, which is to justifie the *Equity* of God in his Laws, and Judgements.

And first I think you will not deny but that it is most suitable to an immortal Soul, to be ruled by Laws that promise an immortal reward, and threaten an endless punishment. Otherwise the Law should not be suited to the nature of the Subject, who will not be fully ruled by any lower means, than the Hopes or Fears of everlasting things: As it is in case of temporal punishment, if a Law were now made that the most hainous Crimes shall be punished with an hundred years Captivity, this might be of some Efficacy, as being equal to our lives. But if there had been no other penalties before the

Flood

Flood, when Men lived eight or nine hundred years, it would not have been sufficient, because Men would know that they might have so many hundred years impunity afterward. So it is in our present case.

2. I suppose you will confess that the *promise* of an endless and unconceivable Glory is not so suitable to the Wisdom of God, or the case of Man: And why then should you not think so of the *Threatening* of an endless and unspeakable misery!

3. When you find it in the Word of God that *so it is*, and *so it will be*, do you think your selves fit to contradict this Word? Will you call your Maker to the Bar; and examine his Word upon the accusation of falshood? will you sit upon him, and judge him by the Law of your Conceits? Are you wiser, and better, and righteouser than he? Must the God of Heaven come to School to you to learn wisdom? Must infinite wisdom learn of folly? and infinite goodness be corrected by a swinish sinner, that cannot keep himself an hour clean? Must the Almighty stand at the Bar of a Worm? Oh horrid arrogancy of sensless dust! shall every Mole, or Clod, or Dunghil, accuse the Sun of darkness, and undertake to illuminate the World? Where were you when the Almighty made

the Laws, that he did not call you to his Counsel; surely he made them before you were born, without desiring your advice, and you came into the World too late for to reverse them: if you could have done so great a work, you should have stept out of your Nothingness, and have contradicted Christ when he was on Earth, or *Moses* before him, or have saved *Adam* and his sinful Progeny from the threatned Death, that so there might have been no need of Christ! And what if God withdraw his patience and sustentation, and let you drop into Hell while you are quarrelling with his Word, will you then believe that there is an Hell?

4. If sin be such an evil that it requireth the *Death of Christ* for its expiation, no wonder if it deserve our everlasting misery.

5. And if the sin of the *Devils* deserved an endless torment, why not also the sin of man?

6. And methinks you should perceive, that it is not possible for the best of men, much less for the wicked to be competent Judges of the desert of sin. Alas, we are all both blind and partial. You can never know fully the desert of sin, till you fully know the evil of sin: and you can never fully know the *evil* of sin, till you fully know, 1. The Excellency

lency of the *soul* which it deformeth. 2. And the Excellency of *Holiness* which it doth obliterate. 3. And, the Reason and Excellency of the *Law* which it violateth. And, 4. The Excellency of the *Glory* which it doth despise. And 5. The Excellency and Office of *Reason* which it treadeth down. 6. No nor till you know the infinite Excellency, Almightiness, and Holiness of that God against whom it is committed. When you fully know all these, you shall fully know the desert of sin besides. You know that the Offender is too partial to judge the Law, or the proceeding of his Judge. We judge by feeling, which binds our Reason. We see in common worldly things that most men think the Cause is right which is their own; and that all is wrong that's done against them: and let the most wise, or just, impartial friends perswade them to the contrary, and it's all in vain. There's few Children, but think the Father is unmerciful, or dealeth hardly with them, if he whip them. There's scarce the vilest swinish wretch, but thinketh the Church do wrong him, if they Excommunicate him, or scarce a Thief nor Murderer that is hanged, but would accuse the Law, and Judge of cruelty; if that would serve turn.

7. Can you think that an *unholy* soul is *fit for Heaven*? Alas, they cannot *love God here*, nor do him any service which he can accept. They are *contrary* to God, they *loath* that which he most loveth; and love that which he abhorreth: They are uncapable of that imperfect Communion with him, which his Saints do here partake of. How then can they live in that perfect Love of him, and full delights, and Communion with him, which is the blessedness of Heaven? You do not accuse your selves of unmercifulness, if you make not your Enemy your bosom-counsellour? or if you take not your swine to bed and board with you: no nor if you take away his life, though he never sinned; And yet will you blame the absolute Lord, the most wise and gracious Soveraign of the World; if he condemn the Unconverted to perpetual misery?

Use.

I Beseech you now all that love your Souls, that, instead of quarrelling with God and with his Word, you will presently stoop to it, and use it for your good. All you that are yet Unconverted in this Assembly, take this

this as the undoubted Truth of God; You must e're long be *Converted*, or *Condemned*; There is no other way, but *Turn*, or *Die*. When God, that cannot lie, hath told you this, when you hear it from the Maker, and Judge of the World; it's time for him that hath Ears, to hear. By this time you may see what you have to trust to. You are but *dead* and *damned* Men; except you will be converted. Should I tell you otherwise, I should deceive you with a lie. Should I hide this from you, I should undo you, and be guilty of your blood, as the Verses before my Text assure me, Verse 8. *When I say to the wicked man, O wicked man, thou shalt surely die? if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.* You see then, though this be a rough unwelcom Doctrin, it's such as we must Preach, and you must hear. It is easier to hear of Hell, than feel it. If your necessities did not require it, we would not gall your tender Ears with Truths that seem so harsh, and grievous. Hell would not be so full, if people were but willing to know their case, and to hear, and think of it. The reason why so few escape it, is, because they strive not to enter in at the strait Gate of Conversion, and

to go the narrow way of Holineſs while they have Time; and they ſtrive not, becauſe they be not awakened to a lively feeling of the danger they are in: and they be not awakened, becauſe they are loth to hear, or think of it; and that is partly through fooliſh tenderneſs, and carnal ſelf-love; and partly, becauſe they do not well believe the Word that threatneth it. If you will not throughly believe this Truth, methinks the weight of it ſhould force you to remember it; and it ſhould follow you, and give you no reſt, till you are converted. If you had but once heard this Word, by the voice of an Angel, *Thou muſt be Converted, or Condemned: Turn, or Dye:* Would it not ſtick in your mind, and haunt you night and day? ſo that in your ſinning you would remember it; as if the voice were ſtill in your ears, *Turn or Die!* O happy were your ſouls if it might thus work with you, and never be forgotten, or let you alone till it have driven home your hearts to God. But if you will caſt it out by forgetfulneſs, or unbelief, How can it work to your Converſion and Salvation? But take this with you to your ſorrow, though you may put this out of your minds, you cannot put it out of the Bible: but there it will ſtand as a ſealed

Truth

Truth which you ſhall experimentally know for ever, that there is no other way but *Turn or Die.*

O what is the matter then that the hearts of ſinners be not pierced with ſuch a weighty Truth? A man would think now that every Unconverted Soul that hears theſe words, ſhould be pricked to the Heart, and think with themſelves, *This is my own Caſe,* and never be quiet till they found themſelves Converted. Believe it Sirs, this drowſie careleſs temper will not laſt long. Converſion and Condemnation are both of them awakening things: and one of them will make you feel e're long. I can foretel it as truly, as if I ſaw it with my eyes, that either Grace, or Hell will ſhortly bring theſe matters to the quick, and make you ſay, *What have I done? What a fooliſh wicked courſe have I taken?* The ſcornful, and the ſtupid ſtate of ſinners will laſt but a little while. As ſoon as they either *Turn or Die,* the preſumptuous Dream will be at an end; and then their wits, and feeling will return.

BUT I foresee there are two things that are like to harden the Unconverted, and make me lose all my labour, except they can be taken out of the way: and that is, the misunderstanding of those two words [*The wicked*] and [*Turn*] Some will think with themselves; It's true, the *wicked* must *Turn*, or *Dye*: but what is that to *me*? I am not *wicked* though I am a *sinner*, as all Men be. Others will think, *It is true that we must turn from our evil waies; but I am turned long ago, I hope this is not now to do.* And thus, while *wicked* Men think they are *not wicked*, but are already *Converted*, we lose all our labour in perswading them to turn. I shall therefore, before I go any farther, tell you here who are meant by [*the wicked*] and who they be that must *Turn*, or *Die*: and also what is meant by *Turning*; and who they be that are truly converted: And this I have purposely reserved for this place, preferring the Method that fits my end.

And here you may observe, that in the sense of the Text, *a wicked Man*, and a *converted Man* are contraries. No Man is a wicked Man that is converted, and no Man is a converted Man that is wicked; So that to be a wicked Man, and to be an unconverted

ed Man, is all one. And therefore in opening one, we shall open both.

Before I can tell you what either *Wickedness*, or *Conversion* is, I must go to the bottom, and fetch up the Matter from the beginning.

It pleased the great Creator of the World, to make three sorts of living Creatures; *Angels* he made pure Spirits without Flesh, and therefore he made them only for Heaven, and not for to dwell on Earth. *Brutes* were made Flesh, without Immortal Souls; and therefore they were made only for Earth, and not for Heaven. *Man* is of a middle Nature, between both; as partaking of both Flesh and Spirit: and therefore he was made both for Heaven and Earth. But as his Flesh is made to be but a Servant to his Spirit, so is he made for Earth but as his passage, or way to Heaven; and not that this should be his home, or happiness. The blessed state that Man was made for, was to behold the glorious Majesty of the Lord, and to praise him among his holy Angels: and to love him, and be filled with his Love for ever. And as this was the end that Man was made for, so God did give him means that were fitted to the attaining of it. These means were principally two. For the right Inclination, and

Disposition of the Mind of man. Secondly, the right ordering of his Life, and Practice. For the first, God suited the Disposition of Man unto his End; giving him such knowledge of God as was fit for his present state, and an Heart disposed, and inclined to God in holy Love. But yet he did not *fix*, or *confirm* him in this Condition; but, having made him a free Agent, he left him in the hands of his own free-will. For the second, God did that which belonged to him; that is, he gave man a perfect Law, requiring him to continue in the Love of God, and perfectly to obey him. By the wilful breach of this Law, Man did not only forfeit his hopes of everlasting Life, but also turned his heart from God, and fixed it on these lower fleshly things; and hereby did blot out the spiritual Image of God from his Soul. So that Man did both fall short of the Glory of God, which was his End, and put himself out of the Way by which he should have attained it; and this both as to the Frame of his *Heart*, and of his *Life*. The holy Inclination and love of his Soul to God, he lost: and, instead of it, he contracted an Inclination, and love to the pleasing of his flesh, or carnal self, by earthly things! growing strange to God, and acquainted with the Creature:

And

And the course of this Life was suited to the Bent, and Inclination of his heart; he lived to his carnal self, and not to God: he sought the Creature for the pleasing of his Flesh, instead of seeking to please the Lord. With this *Nature*, or *corrupt Inclination*, we are all now born into the World; For, *who can bring a clean thing out of an unclean?* *Job.* 14. 4. As a Lyon hath a fierce, and cruel *Nature*, before he doth devour: and as an Adder hath a venemous *Nature*, before she sting; so in our very Infancy we have those sinful *Natures*, or *Inclinations*, before we think, or speak, or do amiss. And hence springeth all the sin of our lives. And not only so, but when GOD hath, of his mercy, provided us a Remedy, even the Lord Jesus Christ, to be the Saviour of our Souls, and bring us back to God again, we Naturally love our present state, and are loth to be brought out of it, and therefore are set against the means of our Recovery: and though custom hath taught us to thank Christ for his good-will, yet carnal self perswadeth us to refuse his Remedies, and to desire to be excused when we are commanded to take the Medicines which he offereth, and are called to forsake all, and follow him to God and Glory.

I pray

I pray you read over this Leaf again, and mark it; for, in these few words you have a true Description of our natural state; and consequently of a wicked Man. For every Man that is in this state of corrupted Nature, is a wicked Man, and in a state of death.

By this also you are prepared to understand what it is to be *Converted*: to which end you must further know, That the mercy of God, not willing that Man should perish in his sin, provided a Remedy, by causing his Son to take our Nature, and being in one Person, God and Man, to become a Mediator between God and Man; and by dying for our sins on the Cross to ransom us from the Curse of God, and the power of the Devil: and having thus Redeemed us, the Father hath delivered us into his hands, as *his own*. Hereupon the Father, and the Mediator do make a new Law, and Covenant for Man: not like the first, which gave life to none but the perfectly obedient, and condemned Man for every sin: but Christ hath made a Law of Grace, or a promise of Pardon, and Everlasting Life to all that by true Repentance, and by Faith in Christ, are Converted unto God. Like an Act of Oblivion, which is made by a Prince, to a company of Rebels, on condition they will lay down Arms, and come

come in, and be loyal subjects for the time to come.

But, because the Lord knoweth that the heart of Man is grown so wicked, that for all this, Men will not accept of the Remedy, if they be left to themselves, therefore the Holy Ghost hath undertaken it as his Office to inspire the Apostles, and Seal up the Scripture by Miracles, and Wonders; and to illuminate and convert the Souls of the Elect.

So that, by this much, you see, that, as there are three Persons in the Trinity, the Father, the Son, and the Holy Ghost; so each of these Persons have their several works, which are eminently ascribed to them.

The *Father's* works were, To Create us, to Rule us, as his Rational Creatures, by the Law of Nature; and judge us thereby: And in mercy to provide us a Redeemer when we are lost; and to send his Son, and accept his Ransom.

The works of the *Son*, for us, were these; To Ransom, and Redeem us by his Sufferings and Righteousness, to give out the Promise or Law of Grace, and Rule and Judge the World as their Redeemer, on terms of Grace, and to make intercession for us, that the benefits of his Death may be communicated, and to send the Holy Ghost,

(which

(which the Father also doth by the Son) The works of the Holy Ghost, for us, are these: To indite the Holy Scriptures; by inspireing, and guiding the Prophets and Apostles; and Sealing the Word, by his Miraculous Gifts, and Works: and the illuminating, and exciting the ordinary Ministers of the Gospel; and so enabling them, and helping them to publish that Word: and by the same Word, illuminating, and converting the Souls of Men. So that as you could not have been *reasonable Creatures*, if the *Father* had not *Created* you; nor have had any *access to God*, if the *Son* had not *Redeemed* you: so neither can you have a *part of Christ*, or be saved, except the *Holy Ghost* do *sanctifie* you.

So that, by this time, you may see the several causes of this Work. The *Father* sendeth the *Son*: the *Son* Redeemeth us, and maketh the promise of Grace: the *Holy Ghost* inditeth, and sealeth this Gospel: the *Apostles* are the Secretaries of the Spirit to Write it: the *Preachers* of the Gospel to proclaim it, and perswade Men to open it: and the *Holy Ghost* doth make their Preaching effectual, by opening the hearts of Men to entertain it. And all this to repair the Image of God upon the Soul; and to set the

heart

heart upon God again, and take it off the Creature, and carnal self, to which it is revolted, and so to turn the Current of the Life into an Heavenly Course, which before was Earthly; and all this by the entertainment of Christ, by Faith, who is the Physician of the Soul.

By this which I have said, you may see what it is to be *wicked*, and what it is to be *Converted*. Which I think will be yet plainer to you, if I describe them as consisting of their several parts: and for the first, a *wicked Man* may be known by these three things.

First, He is one who placeth his *chief content on Earth*, and loveth the Creature more than God; and his Fleshly Prosperity, above the Heavenly Felicity: He savoureth the things of the Flesh, but neither discerneth, nor savoureth the things of the Spirit: though he will *say*, that Heaven is better than Earth, yet doth he not really so esteem it to himself. If he might be sure of Earth, he would let go Heaven; and had rather stay here, than be removed thither. A Life of perfect Holiness, in the sight of God, and in his love, and praises for ever in Heaven, doth not find such liking with his heart, as a life of health, and wealth, and honour here

here upon Earth. And though he falsly professe that he loveth God above all, yet indeed he never felt the power of Divine Love within him, but his mind is more set on the World, or fleshly pleasures, than on God. In a word, whoever loveth Earth above Heaven, and fleshly prosperity more than God, is a wicked unconverted man.

On the other side, *A Converted man*, is illuminated to discern the *Loveliness* of God: and so far believeth the Glory that is to be had with God, that his heart is taken up to it, and set more upon it, than on any thing in this world. He had rather see the face of God, and live in his everlasting love and praises, than have all the wealth or pleasure of the World. He seeth that all things else are vanity; and nothing but God can fill the Soul: and therefore let the World go which way it will, he layeth up his treasures and hopes in Heaven; and for that he is resolved to let go all. As the fire doth mount upward, and the Needle that is touched with the Load-stone still turneth to the North: so, the Converted Soul is *inclined* unto God. Nothing else can satisfie him; nor can he find any Content and Rest but in his Love. In a word, All that are Converted do Esteem and Love God better than

all

all the World; and the Heavenly felicity is dearer to them, than their fleshly Prosperity. The proof of what I have said, you may find in these places of Scripture, *Phil.* 3. 18. 21. *Mat.* 6. 19, 20, 21. *Col.* 3. 1, 2, 3, 4. *Rom.* 8. 5, 6, 7, 8, 9. 18. 23. *Psal.* 73. 25, 26.

Secondly, A wicked Man is one that maketh it the *principal business of his life, to prosper in the World*, and attain his fleshly ends. And though he may Read, and Hear, and do much in the outward Duties of Religion, and forbear disgraceful sins; yet this is all but upon the by, and he never makes it the Trade and principal Business of this Life, to please God, and attain Everlasting Glory; and puts off God with the leavings of the World, and gives him no more service, than the flesh can spare; for he will not part with all for Heaven.

On the contrary, A *Converted* Man is one that makes it the *principal care, and business of his Life to please God*, and to be saved; and takes all the blessings of this Life, but as accommodations in his Journey towards another Life, and useth the Creature in subordination unto God; he loveth an holy Life, and longeth to be more holy; he hath no sin, but what he hateth; and longeth, and prayeth, and striveth to be rid of. The drift

and

and bent of this life is for God: and if he sin, it is contrary to the very bent of his heart and life, and therefore he rises again, and lamenteth it, and dare not wilfully live in any known sin. There is nothing in this World so dear to him, but he can give it up to God, and forsake it for him and the hopes of Glory. All this you may see in *Col.* 3. 1, 2, 3, 4, 5. *Mat.* 6. 20, 33. *Luk.* 18. 22, 23, 29. *Luk.* 14. 18, 24, 26, 27. *Rom.* 8. 13. *Gal.* 5. 24. *Luk.* 12. 21, *&c.*

Thirdly, The Soul of a wicked Man did never truly discern, and relish the Mysterie of Redemption, nor thankfully entertain an offered Saviour, nor is he taken up with the love of the Redeemer, nor willing to be ruled by him as Physician of his Soul, that he may be saved from the guilt, and power of his sins, and recovered unto God; but his heart is insensible of this unspeakable benefit, and is quite against the healing means, by which he should be recovered. Though he may be willing to be *carnally* Religious, yet he never resigneth up his Soul to Christ, and to the motions, and conduct of his Word and Spirit.

On the contrary, the *Converted* Soul having felt himself undone by sin; and perceiving that he hath lost his peace with God,

and

and hopes of Heaven, and is in danger of everlasting Misery, doth thankfully entertain the tidings of Redemption, and believing in the Lord Jesus as his only Saviour, resigneth up himself to him for Wisdom, Righteousness, Sanctification, and Redemption. He taketh Christ as the life of his Soul, and liveth by him, and useth him as a Salve for every Sore, admiring the Wisdom, and Love of God in this wonderful work of Mans Redemption. In a word, Christ doth even dwell in their heart by Faith, and the Life that he now liveth is by the Faith of the Son of GOD, that hath loved him, and gave himself for him. Yea, it is not so much he that liveth, as Christ in him. For these, see *Job* 1. 11, 12. & 3. 19, 20. *Rom.* 8. 9. *Phil.* 3. 7, 8 9, 10. *Gal.* 2. 20. *Joh.* 15. 2, 3, 4. 1 *Cor.* 1. 20. & 2. 2.

YOU see now, in plain terms, from the Word of God, who are the wicked, and who are the Converted. Ignorant People think, that if a man be no Swearer, nor Curser, nor Railer, nor Drunkard, nor Fornicator, nor Extortioner, nor wrong any body in their Dealings, and if they come to Church, and say their Prayers, these cannot be wicked Men.

Men. Or if a Man that hath been guilty of Drunkenneſs, Swearing, or Gaming, or the like Vices, do but forbear them for the time to come, they think that this is a Converted Man. Others think, if a Man that hath been an Enemy, and Scorner at Godlineſs, do but approve it, and joyn himſelf with thoſe that are Godly; and be hated for it by the Wicked, as the Godly are, that this muſt needs be a Converted Man. And ſome are ſo fooliſh as to think they are Converted, by taking up ſome new, and falſe Opinion; and falling into ſome dividing Party, as Anabaptiſts, Quakers, Papiſts, or ſuch like. And ſome think, if they have but been affrighted by the fears of Hell, and had Convictions, and Gripes of Conſcience; and thereupon have purpoſed, and promiſed amendment, and taken up a life of Civil Behaviour, and outward Religion, that this muſt needs be true Converſion. And theſe are the poor deluded Souls that are like to loſe the benefit of all our perſwaſions: and when they hear that the wicked muſt *Turn* or *Die*, they think that this is not ſpoken to them; for they are not *wicked*, but are *Turned* already. And therefore it is that Chriſt told ſome of the Rulers of the *Jews*, who were greater, and civiller than the common people, that *Publicans*

and

and Harlots do go into the Kingdom of God before them, Mat. 21. 31. Not that an Harlot, or groſs Sinner can be ſaved without Converſion; but becauſe it was eaſier to make theſe groſs ſinners perceive their ſin, and miſery, and the neceſſity of a change, when the civiller ſort do delude themſelves by thinking that they are Converted already, when they be not.

O Sirs, Converſion is another kind of work, than moſt are aware of: It's not a ſmall matter to bring an Earthly mind to Heaven, and to ſhew Man the amiable excellencies of God, till he be taken up in ſuch love to him that can never be quenched; to break the heart for ſin, and make him fly for Refuge unto Chriſt, and thankfully embrace him as the Life of his Soul; to have the very driſt, and bent of the Heart, and Life to be changed; ſo that a Man renounceth that which he took for his felicity, and placeth his felicity where he never did before; and liveth not to the ſame end, and driveth not on the ſame deſign in the World, as formerly he did: In a word, he that is in Chriſt, is a *new Creature: old things are paſt away, behold all things are become new*; 2 Cor. 5. 17. He hath a new Underſtanding, a new Will, and Reſolution, new Sorrows, and Deſires, and Love, and Delight; new

new Thoughts, new Speeches, new Company (if possible) and a new Conversation; Sin that before was a jesting matter with him, is now so odious and terrible to him, that he flies from it, as from Death. The World that was so lovely in his eyes, doth now appear but as vanity, and vexation; God that was before neglected, is now the only happiness of his Soul; before he was forgotten, and every Lust preferred before him; but now he is set next the heart, and all things must give place to him: and the Heart is taken up in the attendance, and observance of him; and is grieved when he hides his Face, and never thinks it self well without him. Christ himself that was wont to be slightly thought of, is now his only hope and refuge, and he lives upon him as on his daily Bread; he cannot Pray without him, nor rejoyce without him, nor think, nor speak, nor live without him. Heaven it self that before was look't upon but as a tolerable reserve, which he hoped might serve turn better than *Hell* when he could not stay any longer in the World, is now taken for his home, the place of his only Hope and Rest, where he shall See, and Love and Praise that God that hath his heart already. *Hell* that did seem before but as a Bugbear to frighten Men from Sin, doth

now

now appear to be a real misery, that is not to be ventured on, nor jested with. The Works of Holiness which before he was weary of, and seemed to be more ado than needs, are now both his recreation and his business, and the trade that he lives upon. The Bible which was before to him but almost as a common Book, is now as the Law of *God*, as a Letter written to him from Heaven, and subscribed with the Name of the *Eternal Majesty*, it is the rule of his Thoughts, and Words, and Deeds; the Commands are binding, the Threats are dreadful, and the promises of it speak Life to his Soul. The Godly that seemed to him but like other Men, are now the excellentest and happiest on Earth. And the wicked that were his Play-fellows, are now his grief: and he that could laugh at their sin, is readier now to weep for their sin and misery, *Psal.* 16. 3. and 15. 4. *Phil.* 3. 18. In short, he hath a New End in his thoughts, and a new way in his endeavours, and therefore his Heart and Life is new. Before his *Carnal Self* was his *End*: and his Pleasure, and worldly Profits, and Credit were his Way: and now God and everlasting Glory is his *End*: and Christ, and the Spirit, and Word, and Ordinances, Holiness to God, and Righteousness and

Mercy

Mercy to Men, these are his *Way*. Before *Self* was the chiefest Ruler, to which the matters of God, and Conscience must stoop, and give place: and now God, in Christ, by the Spirit, Word and Ministry, is the chief Ruler, to whom both *Self*, and all the matters of *Self* must give place. So that this is not a change in one or two, or twenty points; but in the whole Soul: and the very end, and bent of the Conversation. A man may step out of one Path into another, and yet have his Face the same way, and be still going towards the same place: but 'tis another matter to turn quite back again, and take his Journey the clean contrary way, to a contrary place. So it is here. A man may turn from Drunkenness, to Christiness, and forsake his good fellowship, and other gross disgraceful sins, and set upon some Duties of Religion, and yet be going still to the same end as before, intending his carnal *Self* above all, and giving it still the Government of his Soul. But when he is Converted, this *Self* is denied, and taken down, and God is set up, and his Face is turned the contrary way; and he that before was addicted to himself, and lived to himself, is now, by Sanctification, devoted to God, and liveth unto God: before, he asked himself, what he should do with his time, his

parts,

parts, and his Estate, and for himself he used them: but now he asketh God what he shall do with them, and he useth them for him. Before he would please God so far as might stand with the pleasure of his Flesh, and Carnal *Self*; but not to any great displeasure of them. But now he will please God, let *Flesh*, and *Self* be never so much displeased. This is the great change that God will make upon all that shall be saved.

You can say, that the Holy Ghost is our *Sanctifier*; but do you know what *Sanctification* is? Why, this is it that I have now opened to you: and every Man and Woman in the World must have this, or be condemned to everlasting Misery. They must *Turn* or *Die*.

Do you believe all this, Sirs, or do you not? Surely you dare not say, you do not: For 'tis past doubt, or denial; These are not Controversies, where one Learned Pious Man is of one mind, and another, of another; where one Party saith this, and the other saith that. *Papists*, and *Anabaptists*, and every Sect among us, that deserve to be called Christians, are all agreed in this that I have said, and if you will not believe the God of Truth, and that in a case where *every* Sect and Party do believe him, you are utterly unexcusable.

But if you do believe this, how comes it to pass that you live so quietly in an unconverted state? Do you know that you are Converted? and can you find this wonderful change upon your Souls? Have you been thus born again, and made anew? Be not these strange matters to many of you? and such as you never felt upon your selves? If you cannot tell the day or week of your change, or the very Sermon that converted you, yet do you find that the work is done? and such a change indeed there is? and that you have such hearts as are before described? Alas, the most do follow their worldly business, and little trouble their minds with such thoughts. And if they be but restrained from scandalous sins, and can say, *I am no Whoremonger, nor Thief, nor Curser, nor Swearer, nor Tippler, nor Extortioner, I go to Church, and say my Prayers*, they think that this is true Conversion, and they shall be saved as well as any. Alas, this is foolish shearing of your selves. This is very much contempt of an endless Glory: and too gross neglect of your Immortal Souls. Can you make so light of Heaven and Hell? Your Corpses will shortly lie in the Dust, and Angels, or Devils will presently seize upon your Souls, and every Man or Woman of you all, will shortly be among other company

and

and in another case than now you are; you will dwell in those houses but a little longer; you will work in your Shops, and Fields but a little longer; you will sit in these Seats, and dwell on this Earth but a little longer; you will see with these Eyes, and hear with those Ears, and speak with those Tongues but a little longer, till the Resurrection-day; and can you make shift to forget this? O what a place will you be shortly in of joy or Torment! O what a sight will you shortly see in Heaven or Hell! O what thoughts will shortly fill your Hearts with unspeakable Delight or Horror! What work will you be imployed in? to Praise the Lord with Saints and Angels, or to cry out in Fire unquenchable with Devils? And should all this be forgotten? And all this will be endless, and sealed up by an unchangeable Decree. Eternity, Eternity will be the measure of your Joys or Sorrows, and can this be forgotten? And all this is true Sirs, most *certainly true*: when you have gon up and down a little longer, and slept, and awak't a few times more, you'l be dead and gone, and find all true that now I tell you, and yet can you now so much forget it! You shall then remember that you heard this Sermon, and that *this Day* or *this Place*, you were re-

membred of these things: and perceive them matters a thousand times greater than either you, or I could here conceive; and yet shall they be now so much forgotten?

Beloved Friends, if the Lord had not awakened me to believe and lay to Heart these things my self, I should have remained in the *dark* and *selfish* state, and have perished for ever: but if he have truly made me sensible of them, it will constrain me to compassionate you, as well as my self. If your Eyes were so far opened as to see Hell, and you saw your Neighbours, that were Unconverted, drag'd thither with hideous cries; though they were such as you accounted honest people on Earth, and feared no such matter by themselves, such a sight would make you go home and think of it, and think again, and make you warn all about you, as that damned Worldling in *Luke* 16. 28. would have had his Brethren warned, lest they come to that place of Torment. Why, Faith is a kind of sight; it is the Eye of the Soul, the Evidence of things not seen: If I believe God, it is next to seeing: And therefore I beseech you excuse me, if I be half as earnest with you about these matters, as if I had seen them. If I must Die to morrow, and it were in my power to come again from another

ther World, and tell you what I had seen; would you not be willing to hear me? and would you not believe, and regard what I should tell you? If I might preach one Sermon to you after I am dead, and have seen what is done in the World to come, would you not have me plainly speak the Truth, and would you not crowd to hear me? and would you not lay it to heart? But this must not be; God hath his appointed way of Teaching you by Scripture and Ministers, and he will not humour Unbelievers so far as to send men from the dead to them, and to alter his establisht way; if any man quarrel with the Sun, God will not humour him so far as to set him up a clearer Light. Friends, I beseech you regard me now, as you would do if I should come from the dead to you; for I can give you as full assurance of the truth of what I say to you, as if I had been there and seen it with my Eyes; For it's possible for one from the dead to deceive you; but Jesus Christ can never deceive you; the Word of God delivered in Scripture, and sealed up by the Miracles, and holy workings of the Spirit, can never deceive you. Believe this, or believe nothing. Believe, and obey this, or you are undone. Now as ever you believe the Word of God, and as ever

you care for the Salvation of your Souls, let me beg of you this reasonable request, and I beseech you deny me not: that you would without any more delay, when you are gone from hence, remember what you heard, and enter into an earnest search of your hearts, and say unto your selves [*Is it so indeed? must I Turn or Die? Must I be Converted or Condemned? It's time for me then to look about me, before it be too late. O why did not I look after this till now? Why did I venturously post off, or slubber over so great a business? Was I awake, or in my wits! Oh blessed God, what a mercy is it that thou didst not cut off my Life all this while, before I had any certain hope of Eternal Life? Well, God forbid that I should neglect this work any longer. What state is my Soul in? Am I converted or am I not? Was ever such a change, or work done upon my Soul? Have I been illuminated by the Word and Spirit of the Lord, to see the odiousness of sin, the need of a Saviour, the Love of Christ, and the excellencies of God and Glory? Is my heart broken, or humbled within me, for my former life? Have I thankfully entertained my Saviour, and Lord, that offered himself with pardon and life to my Soul? do I hate my former sinful life, and the remnant of every sin that is in me? Do I fly from them as my deadly*

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Enemies? Do I give up my self to a life of Holiness, and Obedience to God? Do I love it, and delight in it? Can I truly say that I am dead to the World, and carnal self; and that I live for God, and the glory which he hath promised? Hath Heaven more of my Estimation, and Resolution than Earth? and is God the Dearest and highest in my Soul? Once I am sure, I lived principally to the world and flesh, and God had nothing but some heartless services, which the world could spare, and which were the leavings of the flesh. Is my heart now turned another way? Have I a new design, and a new end, and a new train of holy affections? Have I set my hopes, and heart in Heaven? And is it not the scope, and design, and bent of my heart and life, to get well to Heaven, and see the glorious Face of God, and live in his everlasting love and praise? And when I sin, is it against the habitual bent, and design of my heart? And do I conquer all gross sins and am I weary, and willing to be rid of mine infirmities? This is the state of a converted Soul: And thus must it be with me, or I must perish. Is it thus with me indeed, or is it not? It's time to get this Doubt resolved, before the dreadful Judge resolve it. I am not such a stranger to my own heart and life, but I may somewhat perceive whether I am thus Converted, or not:

If I be not, it will do me no good to flatter my Soul with false conceits, and hopes. I am resolved no more to deceive my self; but endeavour to know truly off or on, whether I be Converted, yea, or no; that if I be, I may rejoice in it, and glorifie my gracious Lord, and comfortably go on till I reach the Crown: and if I am not, I may set my self on, beg and seek after the Grace that should convert me, and may turn without any more delay. For, if I find in time that I am out of the way, by the help of Christ I may turn and be recovered; but if I stay till either my heart be forsaken of God in blindness and hardness, or till I be catcht away by Death; it's then too late. There is no place for Repentance and Conversion then; I know it must be now or never.

Sirs, this is my request to you, that you will but take your hearts to task, and thus examine them till you see, if it may be, whether you are Converted or not? and if you cannot find it out by your own endeavours, go to your Ministers, if they be faithful and experienced men, and desire their assistance. The matter is great, let not bashfulness, nor carelesness hinder you. They are set over you to advise you, for the saving of your Soul, as Physitians advise you for the curing of your Bodies. It undoes many thousands

sands that they think they are in the way to salvation, when they are not: and think that they are Converted, when it is no such thing. And then when we call to them daily to *Turn*, they go away as they came; and think that this concerns not them; for they are turned already, and hope they shall do well enough in the way that they are in, at least if they do pick the faireſt Path, and avoid ſome of the foulest ſteps; when alas, all this while they live but to the World, and fleſh, and are ſtrangers to God and Eternal Life; and are quite out of the way to Heaven. And all this is much becauſe we cannot perſwade them to a few ſerious thoughts of their Condition, and ſpend a few hours in the examining of their ſtates: Is there not many a ſelf deceiving Wretch that hears me this day, that never beſtowed one hour, or quarter of an hour in all their lives, to examine their Souls, and try whether they are truly Converted or not? O mereiful God, that will care for ſuch Wretches that care no more for themſelves, and that will do ſo much to ſave them from Hell, and help them to Heaven, who will do ſo little for it themſelves! If all that are in the way to Hell, and in the ſtate of damnation, did but know it, they durſt not continue in it. The greateſt hope that the Devil

both of bringing you to damnation without a Rescue, is by keeping you blindfold, and ignorant of your state, and making you believe that you may do well enough in the way that you are in. If you knew that you were out of the way to Heaven, and were lost for ever if you should die as you are; durst you sleep another night in the state that you are in? durst you live another day in it? Could you heartily laugh, or be merry in such a state? What! And not know but you may be snatcht away to Hell in an hour! Sure it would constrain you to forsake your former company, and courses; and to betake your selves to the waies of Holiness, and the Communion of the Saints. Sure it would drive you to cry to God for a new heart, and to seek help of those that are fit to counsel you. There is none of you sure *that cares not* for being damned. Well, then I beseech you presently make inquiry into your hearts, and give them no rest, till you find out your Condition, that if it be good, you may rejoice in it, and go on: and if it be bad, you may presently look about you for recovery, as Men that believe they must *Turn*, or *Die*. What say you, Sirs? Will you resolve, and promise to be at thus much labour for your own Souls? Will you fall upon this self-examination

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when you come home? Is my request unreasonable? Your Consciences knows it is not: Resolve on it then, before you stir; knowing how much it concerneth your Souls. I beseech you for the sake of that God that doth command you, at whose Bar you will shortly all appear, that you will not deny me this reasonable Request. For the sake of those Souls that must *Turn* or *Die*, I beseech you deny me not; even but to make it your business to understand your own Conditions, and build upon sure ground, and know off or on, whether you are converted, or no; and venture not your Souls on negligent security.

But perhaps you'l say, What if we should find our selves yet unconverted, what shall we do then? This question leadeth me to my second Doctrine; which will do much to the answering of it, to which I shall now proceed.

Doct. 2. *IT is the promise of GOD, that the wicked shall Live if they will but Turn, Unfeignedly and throughly Turn.*

The Lord here professeth that this is it that he takes pleasure in, that the wicked *Turn and Live*. Heaven is made as sure to the Converted, as Hell is to the Unconverted.

Turn

Turn and Live, is as certain a Truth as *Turn or Die*. God was not *bound* to provide us a Saviour, nor open to us a Door of Hope, nor call to us to Repent and Turn when once we had caſt our ſelves away by ſin. But he hath freely done it to Magnifie his Mercy: Sinners, there are none of you ſhall have cauſe to go home, and ſay I preach Deſperation to you. Do we uſe to ſhut up the Door of Mercy againſt you? O that you would not ſhut it up againſt your ſelves! Do we uſe to tell you that God will have no mercy on you, though you turn and be ſanctified? When did you ever hear a Preacher ſay ſuch a word? You that bark at the Preachers of the Goſpel for deſiring to keep you out of Hell, and ſay, that they Preach Deſperation; tell me if you can, when did you ever hear any ſober Man ſay, that there's no hope for you, though you repent, and be converted? No, it is the clean contrary that we daily proclaim from the Lord; and whoever is born again, and by Faith and Repentance doth become a new Creature, ſhall certainly be ſaved; and ſo far are we from perſwading you to deſpair of this, that we perſwade you not to make any doubt of it. It is Life, and not Death, that is the firſt part of our meſſage to you; our Commiſſion is to offer Salvation; certain Salvation,

tion, a speedy, glorious, everlasting Salvation, to every one of you: to the poorest Beggar, as well as the greateſt Lord; to the worſt of you, even to drunkards, ſwearers, worldlings, thieves, yea to the deſpiſers and reproachers of the holy way of Salvation. We are commanded by the Lord our Maſter to offer you a pardon for all that's paſt, if you will but now at laſt return and live; we are commanded to beſeech and intreat you to accept the offer, and return to tell you what preparation is made by Chriſt, what Mercy ſtaies for you; what Patience waiteth on you; what thoughts of kindneſs God hath towards you; and how happy, how certainly and unſpeakably happy you may be if you will. We have indeed alſo a meſſage of wrath and death: yea, of a twofold wrath and death: but neither of them is our principal Meſſage: we muſt tell you of the wrath that is on you already, and the death that you are born under, for the breach of the Law of works: but this is but to ſhew you the need of Mercy, and provoke you to eſteem the Grace of the Redeemer. And we tell you nothing but the Truth which you muſt know: for who will ſeek out for Phyſick, that knows not that he is ſick? Our telling you of your miſery, is not it that makes

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you miserable, but driveth you out to seek for Mercy. It is you that have brought this death upon your selves. We tell you also of another death, even remediless, and much greater torment, that will fall on those that will not be Converted. But as this is true, and must be told you; so it is but the last, and saddest part of our Message. We are first to offer you Mercy, if you will Turn: and it is only those that will not Turn, nor hear the voice of Mercy, that we must foretel Damnation to. Will you but cast away your Transgressions, delay no longer; but come away at the Call of Christ, and be Converted, and become new Creatures, and we have not a word of damning wrath, or death to speak against you. I do here in the Name of the Lord of Life proclaim to you all that hear me this day, to the worst of you, to the greatest, to the oldest sinner, that you may have mercy and salvation, if you will but Turn. There is mercy in God, there is sufficiency in the satisfaction of Christ, the Promise is free and full, and Universal; you may have Life, if you will but Turn. But then, as you love your Souls, Remember what Turning it is that Scripture speaks of. It is not to mend the old House, but to pull down all, and build anew, on Christ the Rock and sure

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Foundation. It is not to mend somewhat in a carnal course of Life, but to mortifie the flesh and live after the Spirit. It is not to serve the flesh, and the world in a more reformed way, without any scandalous disgraceful sins, and with a certain kind of Religiousness, but it is to change your Master, and your Works, and End; and set your Face the contrary way, and do all for the Life that you never saw; and dedicate your selves, and all you have, to God. This is the change that must be made, if you will live.

Your selves are witnesses now, that it is Salvation, and not Damnation, that is the great Doctrin I Preach to you: and the first part of my Message to you. Accept of this, and we shall go no farther with you; for we would not so much as affright, or trouble you with the name of Damnation, without necessity.

But if *you* will not be saved, there's no remedy, but Damnation must take place. For there is no middle place between the two: You must have either Life, or Death.

And we are not only to offer you Life; but to shew you the grounds on which we do it, and call you to believe that God doth mean, indeed, as he speaks: that the Promise is true, and extendeth Conditionally

to *you* as well as others; and that Heaven is no fancy, but a true felicity.

If you ask, where is our Commission for this offer? among an hundred Texts of Scripture, I will shew it unto you in these few.

First, you see it here in my Text, and the following Verses, and in the 18 of *Ezek.* as plain as can be spoken. And in 1 *Cor.* 5. 17, 18, 19, 20, 21. you have the very summ of our Commission; [*If any man be in Christ, he is a new Creature: old things are past away; behold all things are becom. new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation; to wit, that God was in Christ reconciling the World unto himself; not imputing their trespasses to them; and hath committed unto us the Word of Reconciliation; Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God; for he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him.*] So *Mark* 16. 15, 16. [*Go ye into the world, and Preach the Gospel to every creature, He that believeth* (that is, with such a converting Faith as is expressed) *and is baptised; shall be saved; and he that believeth not shall be damned.*] And *Luk.* 24. 46, 47.

46, 47. [*Thus it behoved Christ to suffer, and to rise from the dead the third day, and that Repentance* (which is Conversion) *and Remission of sins, should be Preached in his Name among all Nations.*] And *Act.* 5. 30, 31. *The God of our Fathers raised up Jesus, whom ye slew and hanged on a Tree, him hath God exalted with his right-hand, to be a Prince and a Saviour, to give Repentance to* Israel, *and forgiveness of sins.*] And *Act.* 13. 38, 39. *Be it known unto you therefore Men and Brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe, are justified from all things, from which you could not be justified by the Law of* Moses.] And lest you think this offer is restrained to the *Jews*, see *Gal.* 6. 15. [*For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.*] And *Luk.* 14. 17. [*Come, for all things are now ready;*] and *vers.* 23, 24.

You see by this time that we are commanded to offer Life to *you all*, and to tell you from God, that if you will *Turn*, you may *Live*.

Here you may safely trust your Souls; for the Love of God is the Fountain of this offer, *Joh.* 3. 16. and the Blood of the Son of God hath purchased it: the faithfulness, and truth

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of God is engaged to make the promise good: Miracles oft sealed up the Truth of it: Preachers are sent through the World to Proclaim it, the Sacraments are instituted and used for the solemn Delivery of the Mercy offered, to them that will accept it: and the Spirit doth open the Heart to entertain it, and is it self the Earnest of the full Possession. So that the truth of it is past controversie, that the worst of you all, and every one of you, if you will but be *Converted*, may be *Saved*.

Indeed if you will needs believe that you shall be saved *without* Conversion, then you believe a falshood: and if I should preach that to you, I should preach a lie: this were not to believe God, but the Devil and your own deceitful Hearts. God hath his Promise of Life, and the Devil hath his Promise of Life. God's Promise is, [*Return and Live*;] The Devil's Promise is, [*You shall Live whether you turn or not.*] The Words of God are as I have shewed you, [*Except ye be Converted and become as little Children, ye cannot enter into the Kingdom of Heaven*, Mat. 18. 3. *Except a man be born again, he cannot enter into the Kingdom of God*, Joh. 3. 3, 5. *Without holiness none shall see God*, Heb. 12. 14.] The Devils word, [*You may be saved without being born again and Converted, you may*

do well enough without being holy; God doth but frighten you, he is more merciful than to do as he saith, he will be better to you than his word.] And alas, the greatest part of the World believe this word of the Devil, before the Word of God; just as our first Sin and Misery came into the World, God said to our first Parents, [*If ye eat ye shall die.*] And the Devil contradicteth him, and saith, [*Ye shall not die*] and the Woman believed the Devil before God. So now the Lord saith, [*Turn or Die;*] And the Devil saith, [*You shall not Die, if you do but cry God Mercy at last, and give over the Acts of Sin when you can practise it no longer.*] And this is the Word that the World believes, O hainous wickedness, to believe the Devil before God!

And yet that is not the worst: but blasphemously they call this *a Believing and Trusting God*, when they put him in the shape of Satan, who was a Lyar from the beginning; and when they believe that the Word of God is a lie, they call this a *Trusting God*, and say they believe in him, and trust on him for Salvation: Where did ever God say, that the Unregenerate, Unconverted, Unsanctified shall be saved? Shew such a Word

in

in Scripture? I challenge you if you can. Why this is the *Devil's* word, and to believe it, is to believe the *Devil*, and the sin that is commonly called *Presumption*: and do you call this a *believing*, and *trusting God*? There is enough in the Word of God to comfort, and strengthen the hearts of the Sanctified; but not a word to strengthen the hands of wickedness, not to give Men the least hope of being saved, though they be never sanctified.

But if you will *Turn*, and come into the way of Mercy, the Mercy of the Lord is ready to entertain you. Then trust God for Salvation, boldly, and confidently; for he is engaged by his Word to save you. He will be a Father to none but his Children, and he will save none but those that forsake the World, the Devil, and the Flesh, and come into his Family to be Members of his Son, and have Communion with his Saints. But if they will not come in, it is long of themselves: His doors are open. He keeps none back: He never sent such a Messenger as this to any of you: [*It is now too late: I will not receive thee, though thou be Converted.*] He *might* have done so, and done you no wrong: but he *did* not: he *doth* not to this day: He is still ready to receive you, if you were but

ready

ready unfeignedly, and with all your Hearts to *Turn*. And the fulneſs of this Truth will yet more *appear* in the two following Doctrines, which I ſhall therefore next proceed to, before I make any farther Application of this.

Doct. 3. *GOD taketh Pleaſure in Mens Converſion, and Salvation; but not in their Death, or Damnation: He had rather they would return and Live, than go on and Die.*

I ſhall firſt teach you how to underſtand this; and then clear up the truth of it to you.

And for the firſt, you muſt obſerve theſe following things. 1. A *ſimple willingneſs, or complacency* is the firſt Act of the *Will*, following the *ſimple apprehenſion* of the *Underſtanding*, before it proceedeth to *compare* things together. But the *chooſing* Act of the *Will* is a following Act, and ſuppoſeth the *comparing practical* Act of the *Underſtanding*; and theſe two Acts may often be carried to *contrary* Objects, without any fault at all in the Perſon.

2. An unfeigned willingneſs may have divers degrees. Some things I am ſo far willing of, as that I will do all that lyeth in my

power

power to accomplish it: and some things I am truly willing *another* should do, when yet I will not do all that ever I am able to procure it, having many Reasons to dissuade me there-from; though yet I will do all that belongs to me to do.

3. The will of *a Ruler, as such*, is manifested in *making and executing Laws*: but the will of a *Man* in his *simple natural capacity*, or as *absolute Lord* of his *own*, is manifested in desiring, or resolving of *events*.

4. A Rulers will, as *Law-giver*, is first and principally that his *Laws be Obeyed*, and not at all that the penalty be Executed on any, but only on supposition that they *will not obey his People*. But a Ruler's Will, as Judge, supposeth the Law already either kept or broken: and therefore he resolveth our reward, or punishment accordingly.

Having given you those necessary Distinctions, I shall next apply them to the Case in hand, in these following Propositions.

1. It is the *Glass* of the *Word and Creatures*, that in this Life we must know God: and, so according to the Nature of Man, we ascribe to him *Understanding and Will*, removing all the imperfections that we can, because we are capable of no higher Positive conceptions of him.

2. And

2. And on the same grounds we do (with the Scripture) *distinguish* between the *Acts of God's Will*, as diversified from the respects, or the Objects, though as to God's *Essence* they are all one.

3. And the boldlier, because that when we speak of Christ, we have the more ground for it from his Humane Nature.

4. And thus we say, that the *simple Complacency*, *Will*, or *Love* of God *is* to all that is *Naturally*, or *Morrally Good*, according to the *Nature* and *Degree* of its *Goodness*. And so he hath pleasure in the Conversion and Salvation of all, which yet will never come to pass.

5. And God as *Ruler* and *Law-giver* of the World, had so far a *Practical Will* for their Salvation, as to make them a free *Deed of Gift of Christ and Life*, and an Act of Oblivion for all their Sins, so be it they will not Unthankfully reject it; and to command his Messengers to offer this Gift to all the world, and perswade them to accept it. And so, he doth *all* that, *as Law-giver, or Promiser*, belongs to him to do for their Salvation.

6. But yet he resolveth as *Law-giver*, that they that will not Turn, shall Die: And as *Judge*, when their day of Grace is past, he will Execute that Decree.

7. So

7. So that he thus unfeignedly willeth the Converſion of thoſe that never will be Converted, but not as *Abſolute Lord* with the *fulleſt efficacious Reſolution*, nor as a thing which he reſolveth ſhall undoubtedly come to paſs, or would engage all his power to accompliſh. It is in the power of a Prince, to ſet a guard upon a Murderer, to ſee that he ſhall not murder and be hanged. But if upon good reaſon he forbear this, and do but ſend to his Subjects, and warn and intreat them not to be murderers, I hope he may well ſay that he would not have them murder and be hanged; he takes no pleaſure in it, but rather that they forbear, and live. And if he do more for ſome, upon ſome ſpecial reaſon, he is not bound to do ſo by all. The King may well ſay to all Murderers, and Felons in the Land, [*I have no pleaſure in your death, but rather that you would obey my Laws, and live: but if you will not, I am reſolved for all this, that thou ſhalt die.*] The Judge may truly ſay to the Thief, or a Murderer, [*Alas Man, I have no delight in thy death: I had rather thou hadſt kept the Law, and ſaved thy life: but ſeeing thou haſt not, I muſt condemn thee, or elſe I ſhould be unjuſt.*] So though God have no *Pleaſure* in your *Damnation*, and therefore calls upon you to *Return and Live*, yet he hath

hath *Pleasure in the Demonstration of his own Justice*, and the executing his *Laws*; and therefore he is for all this fully resolved, that if you *will not be Converted*, you shall be *Condemned*. If God were so much against the death of the wicked, as that he were resolved to do all that he can to hinder it, then no Man should be condemned, whereas Christ telleth you, that few will be saved. But so *far* God is against your Damnation, as that he will teach you, and warn you, and set before you life and death, and offer you your choice, and command his Ministers to intreat you not to Damn your selves, but accept his Mercy, and so to leave you without excuse; but if this will not do, and if still you be Unconverted, he professeth to you, he is resolved of your damnation, and hath commanded us to say to you in his Name, *vers.* 8. *O wicked Man, thou shalt surely die!* And Christ hath little less than sworn it over, and over, with a *Verily, Verily, Except ye be Converted and born again, ye cannot enter into the Kingdom of Heaven*, Mat. 18. 3. Joh. 3. 3. Mark that he saith [*You cannot*] It is in vain to hope for it, and in vain to dream that God is willing of it; for it is a thing that *cannot* be.

In a word, you see then the meaning of

the Text, that God, the great *Law-giver* of the World, doth take no pleasure in the Death of the Wicked, but rather that they Turn and Live; though yet he be resolved that none shall Live but those that Turn; and as a *Judge*, even delighteth in Justice, and manifesting his hatred of Sin, though not in their misery which they have brought upon themselves, in it self considered.

2. And for the *Proofs* of the Point, I shall be very brief in them, because I suppose you easily believe it already.

1. The very *Gracious Nature* of God proclaimed; *Exod.* 24.6. & 26.6. and frequently elsewhere, may assure you of this; that he hath no pleasure in your death.

2. If God had more pleasure in thy Death, than in thy Conversion and Life, he would not have so frequently Commanded thee in his Word, to Turn; he would not have made thee such Promises of Life, if thou wilt but Turn; he would not have perswaded thee to it by so many Reasons. The Tenour of his *Gospel* proveth the Point.

3. And his Commission that he hath given to the Ministers of the Gospel, doth fully prove it. If God had taken more Pleasure in thy Damnation, than in thy Con-

Conversion and Salvation, he would never have charged us to offer you Mercy, and to teach you the way of Life, both publickly, and privately; and to intreat, and beseech you to Turn and Live; to acquaint you with your sins, and fore-tell you of your danger; and to do all that possibly we can for your Conversion, and to continue patiently so doing, though you should hate or abuse us for our pains. Would God have done this, and appointed his Ordinances for your good, if he had taken pleasure in your death?

4. It is proved also by the course of his Providence. If God had rather you were damned, than converted and saved, he would not second his Word with his Works, and entice you by his daily kindness to himself, and give you all the Mercies of this Life, which are his means *to lead you to Repentance*, *Rom.* 2. 4. and bring you so often under his Rod, to force you into your wits: he would not set so many examples before your eyes, no nor wait on you so patiently as he doth from day to day, and year to year. These be not signs of one that taketh pleasure in your Death. If *this* had been his delight, how easily could he have had thee long ago in Hell? How oft before this, could he have cutcht

thee away in the midſt of thy ſins with a Curſe, or Oath, or Lye in thy Mouth, in thy ignorance and pride, and ſenſuality? When thou wert laſt in thy drunkenneſs, or laſt deriding the waies of God; how eaſily could he have ſtopt thy breath,, and tamed thee with his Plagues, and made thee ſober in another World! Alas, how ſmall a matter is it for the Almighty to rule the Tongue of the prophaneſt railer, and tye the Hands of the moſt malicious Perſecutor, or calm the fury of the bittereſt of his Enemies, and make them know that they are but Worms? If he would but frown upon thee, thou wouldeſt drop into thy Grave. If he gave Commiſſion to one of his Angels to go and deſtroy ten thouſand ſinners, how quickly would it be done! how eaſily can he lay thee upon the Bed of languiſhing, and make thee lie roaring there in pain, and make thee eat the words of reproach which thou haſt ſpoken againſt his Servants, his Word, his Worſhip, and his holy waies? and make thee ſend to beg their Prayers whom thou didſt deſpiſe in thy preſumption? How eaſily can he lay that fleſh under gripes and groans, and make it too weak to hold thy ſoul, and make it more loathſome than the Dung of the Earth? That fleſh which now muſt have what it loves, and muſt

must not be displeased, though God be displeased; and must be humoured in meat, and drink, and cloaths, whatever God say to the contrary, how quickly would the frowns of God consume it? When thou wast passionately defending thy sin, and quarrelling with them that would have drawn thee from it; and shewing thy spleen against the reprover, and pleading for the works of Darkness; how easily could God have snatcht thee away in a moment, and set thee before his dreadful Majesty; where thou shouldst see ten thousand times ten thousand of glorious Angels waiting on his Throne? and have called thee there to plead thy Cause, and asked thee, *What hast thou now to say against thy Creator, his Truth, his Servants, or his holy waies? Now plead thy Cause, and make the best of it thou canst. Now what canst thou say in excuse of thy sins? Now give account of thy worldliness and fleshly life, of thy time, of all the Mercies thou hast had.* O how thy stubborn heart would have melted, and thy proud looks be taken down, and thy Countenance be appaled, and thy stout words turned into speechless silence, or dreadful cries; if God had but set thee thus at his Bar, and pleaded his own Cause with thee, which thou hast here so maliciously pleaded against! How easily can

he at any time say to thy guilty Soul [*Come away, and live in that flesh no more, till the Resurrection*] and it cannnot resist? A word of his mouth would take off the poise of thy present life, and then all thy parts and powers would stand still: and if he say unto thee, [*Live no longer*; or *live in Hell*] thou couldest not disobey.

But God hath yet done none of this; but hath patiently forborn thee, and mercifully upheld thee; and given thee that breath which thou didst breath out against him, and given those Mercies which thou didst sacrifice to thy flesh, and afforded thee that provision which thou spentest to satisfie thy greedy throat: he gave thee every minute of that time which thou didst waste in idleness, or drunkenness, or worldliness: and doth not all his patience and mercy, shew that he desired not thy Damnation? Can the Candle burn without the Oyl? Can your Houses stand without the Earth to bear them? as well as you can live an hour without the support of God. And why did he so long support thy life, but to see when thou wouldst bethink thee of the folly of thy waies, and return and live? Will any man purposely put Arms into his enemies hands to resist him? or hold a Candle to a Murderer that is killing his Children,

Children, or to an idle servant that plaies or sleeps the while? Surely it is to see whether thou wilt at last Return and Live, that God hath so long waited on thee.

5. It is further proved by the sufferings of his Son, that God taketh no pleasure in the death of the wicked: Would he have ransomed them from death at so dear a rate? Would he have astonished Angels and men by his condescension? Would God have dwelt in flesh, and have come in the form of a servant, and have assumed Humility into one person with the God-head? and would Christ have lived a life of suffering, and died a cursed death for sinners, if he had rather taken pleasure in their death? Suppose you saw him but so busie in preaching and healing of them, as you find him in *Mark* 3. 21. or so long in fasting as in *Mat.* 4. or all night in prayer, as in *Luk.* 6. 12. or praying with the drops of blood trickling from him instead of sweat, as *Luke* 22. 44. or suffering a cursed Death upon the Cross, and pouring out his soul as a sacrifice for our sins. Would you have thought these the signs of one that delighteth in the death of the wicked?

And think not to extenuate it by saying, that it was only for his Elect. For it was *thy* sin, and the sin of all the World that lay

upon our Redeemer; and his ſacrifice and ſatisfaction is ſufficient for all, and the fruits of it are offered to one as well as another; but it is true, that it was never the intent of his mind, to pardon, and ſave any that would not by Faith and Repentance be Converted. If you had ſeen and heard him weeping and bemoaning the ſtate of diſobedience in impenitent people, *Luk.* 19. 41,42. or complaining of their ſtubbornneſs, as *Mat.* 23. 37. *O Jeruſalem, Jeruſalem, how oft would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, and ye would not?* Or if you had ſeen and heard him on the Croſs, praying for his Perſecutors [*Father forgive them, for they know not what they do*] would you have ſuſpected that he had delighted in the death of the wicked; even of thoſe that periſh by their wilful unbelief? When *God hath ſo loved*, (not only loved, but *ſo loved*) *as to give his only begotten Son, that whoſoever believeth in him*, (by an effectual Faith) *ſhould not periſh, but have everlaſting Life:* I think he hath hereby proved againſt the malice of Men and Devils, that he takes no pleaſure in the death of the wicked, but had rather that they would *Turn* and *Live*.

6. Laſtly, If all this will not yet ſatisfie you, take

take his own word, that knoweth best his own mind, or at least believe his Oath: but this leadeth me up to the fourth Doctrine,

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Doct. 4. THE *Lord hath confirmed to us by his Oath, that he hath no pleasure in the Death of the wicked, but rather that he Turn and Live: that he may leave Man no pretence to question the truth of it.*

If you dare question his Word, I hope you dare not question his Oath. As Christ hath solemnly protested that the Unregenerate and Unconverted cannot enter into the Kingdom of Heaven, *Mat.* 18. 3. *Joh.* 3. 3. So God hath sworn that his pleasure is not in their death, but in their Conversion, and Life. And as the Apostle saith, *Heb.* 6. 13, 16, 17, 18. *Because he can swear by no greater than himself*, he saith, *As I live, &c. For Men verily swear by the greater, and an Oath for Confirmation is to them an end of strife: wherein God willing more abundantly to shew unto the Heirs of Promise, the immutability of his Counsel, confirmed it by an Oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong Consolation, who had fled for refuge to lay hold on the Hope set before us, which we have as an Anchor of the*

Soul both sure and stedfast. If there be any Man that cannot reconcile this Truth with the Doctrin of Predestination, or the actual damnation of the wicked, that's his own ignorance; he hath no pretence left to deny or question therefore the truth of the point in hand: for this is confirmed by the Oath of God, and therefore must not be distorted, to reduce it to other points: but doubtful points must rather be reduced to it, and certain truths must be believed to agree with it, though our shallow Brains do hardly discern the Agreement.

Use.

I Do now intreat thee, if thou be an Unconverted sinner that heareſt these words, that thou wouldeſt ponder a little upon the forementioned Doctrines, and bethink thy self a while, who it is that takes pleasure in thy sin, and damnation? Certainly, it is not God: he hath sworn for his part, that he takes no pleasure in it. And I know it is not the pleasing of him that you intend in it. You dare not say, that you drink, and swear, and neglect holy duties, and quench the motions of the Spirit, to please God. That were as if you should reproach the Prince, and break his

his Laws, and ſeek his death, and ſay, You did all this to pleaſe him.

Who is it then that takes pleaſure in your ſin, and death? Not any that bear the Image of God, for they muſt be like minded to him. God knows, it's ſmall pleaſure to your faithful Teachers to ſee you ſerve your deadly enemy, and madly venture your eternal ſtate, and wilfully run into the flames of Hell. It's ſmall pleaſure to them to ſee upon your ſouls (in the ſad effects) ſuch blindneſs, and hard heartedneſs, and careleſneſs, and preſumption: ſuch wilfulneſs in evil, and ſuch unteachableneſs, and ſtifneſs againſt the wates of life and peace; they know, theſe are marks of death, and of the wrath of God, and they know from the Word of God, what's like to be the end of them: and therefore it is no more pleaſure to them, than to a tender Phyſician to ſee the Plague-marks break out upon his Patient. Alas, to foreſee your everlaſting Torments, and know not how to prevent them! To ſee how near you are to Hell, and we cannot make you believe it, and conſider it. To ſee how eaſily, how certainly you might ſcape, if we knew but how to make you willing! How fair you are for everlaſting ſalvation, if you would but Turn and do your beſt, and make it the

care:

care and buſineſs of your lives! but you will not do it. If our lives lay on it, we cannot perſwade you to it. We ſtudy day and night what to ſay to you, that may convince you and perſwade you, and yet it is undone: we lay before you the Word of God, and ſhew you the very Chapter and Verſe where it is written, that you cannot be ſaved except you be converted; and yet we leave the moſt of you, as we find you: We hope you will believe the Word of God, though you believe not us, and that you will regard it when we ſhew you the plain Scripture for it: but we hope in vain, and labour in vain, as to any ſaving change upon your hearts. And do you think that this is a pleaſant thing to us? Many a time in ſecret Prayer we are fain to complain to God with ſad hearts [*Alas Lord, we have ſpoken it to them in thy Name, but they little regard us: we have told them what thou bidſt us tell them concerning the danger of an unconverted ſtate, but they do not believe us; we have told them that thou haſt proteſted, that there is no peace to the wicked*, Iſa. 48. 2. and 67. 21. *but the worſt of them all will ſcarce believe that they are wicked; we have ſhewed them thy Word, where thou haſt ſaid, That if they live after the fleſh, they ſhall die*, Rom. 8. 13. *but they ſay, They will believe in thee, when they will not be-*

believe thee; and that they will trust in thee, when they give no credit to thy Word, and when they hope that the threatnings of thy Word are false, they will yet call this a hoping in God; and though we shew them where thou hast said, that when a wicked man dieth all his hopes perish; yet cannot we perswade them from their deceitful hopes, Prov. 11.7. *We tell them what a base unprofitable thing sin is, but they love it; and therefore will not leave it. We tell them how dear they buy this pleasure, and what they must pay for it in everlasting Torment, and they bless themselves and will not believe it; but will do as the most do: and because God is merciful, they will not believe him, but will venture their souls, come on it what will: we tell them how ready the Lord is to receive them; and this doth but make them delay their Repentance, and be bolder in their sin. Some of them say they purpose to repent, but they are still the same; and some say they do repent already, while yet they are not Converted from their sins. We exhort them, we intreat them, we offer them our help, but we cannot prevail with them; but they that were Drunkards, are Drunkards still; and they that were voluptuous flesh-pleasing wretches, are such still; and they that were worldlings, are worldlings still; and they that*

were

were ignorant, and proud, and self-conceited, are so still. Few of them will see, and confess their sin, and fewer will forsake it, but comfort themselves, that all men are sinners; as if there were no difference between a Converted sinner, and an Unconverted: Some of them will not come near us, when we are willing to instruct them, but think they know enough already, and need not our instruction: and some of them will give us the hearing, and do what they list: and most of them are like dead men that cannot feel; so that when we tell them of the matters of everlasting Consequence, we cannot get a word of it to their hearts. If we do not obey them, and humour them in baptizing the Children of the most obstinately wicked, and giving them the Lords Supper, and doing all that they would have us, though never so much against the Word of God, they will hate us, and rail at us; but if we beseech them to confess, and forsake their sins, and save their souls, they will not do it. We tell them, if they will but Turn, we will deny them none of the Ordinances of God, neither Baptism to their Children, nor the Lords Supper to themselves; but they will not hear us: they would have us to disobey God, damn our own souls, to please them; and yet they will not turn, and save their own souls, to please God. They are wiser in their own eyes,

than

than all their Teachers; they rage, and are confident in their own way; and if we would never so fain, we cannot change them. Lord, this is the case of our miserable neighbours, and we cannot help it: we see them ready to drop into Hell, and we cannot help it: we know if they would unfeignedly turn, they might be saved; but we cannot perswade them: if we would beg it of them on our knees, we cannot perswade them to it; if we would beg it of them with tears, we cannot perswade them: and what more can we do?

These are the secret complaints, and moans that many a poor Minister is fain to make. And do you think that he hath any *Pleasure* in this? Is it a *pleasure* to him to see you go on in sin, and cannot stop you? to see you so miserable, and cannot so much as make you sensible of it? to see you merry, when you are not sure to be an hour out of Hell? to think what you must for ever suffer, because you will not turn? and to think what an everlasting life of Glory you wilfully despise, and cast away? What sadder thing can you bring to their hearts, and how can you devise to grieve them more?

Who is it then that you pleasure by your sin and death? It is none of your understanding godly Friends. Alas, it is the grief of their

their souls to see your misery, and they lament you many a time when you give them little thanks for it, and when you have not hearts to lament your selves.

Who is it then that takes pleasure in your sin? It is none but three great Enemies of God, whom you renounced in your Baptism, and now are turned falsly to serve.

1. The Devil indeed takes pleasure in your sin, and death: For this is the very end of all his temptations. For this he watches night and day: You cannot devise to please him better, than to go on in sin: How glad is he when he sees thee going to the Alehouse, or other sin, and when he heareth thee curse, or swear, or rail? How glad is he when he heareth thee revile the Minister that would draw thee from thy sin, and help to save thee? These are his delight.

2. The wicked are also delighted in it; For it is agreeable to their Nature.

3. But I know, for all this, that it is not the pleasing of the Devil, that you intend, even when you please him: but it is your *own flesh*, the greatest, and most dangerous enemy that you intend to please. It is the flesh that would be pampered, that would be pleased in meat, and drink, and clothing, that would be pleased in your company, and pleased in ap-

applauſe and credit with the world, and pleaſed in ſports, and luſts, and idleneſs; this is the Gulph that devoureth all. This is the very God that you ſerve, (For the Scripture ſaith of ſuch, *that their Bellies are their gods,*) Phil. 3. 18.

But I beſeech you ſtay a little, and conſider the buſineſs.

1. *Queſt.* Should your Fleſh be pleaſed before your Maker? Will you diſpleaſe the Lord, and diſpleaſe your Teacher, and your godly friends, and all to pleaſe your brutiſh Appetites, or ſenſual deſires? Is not God worthy to be the Ruler of your fleſh? If He ſhall not rule it, He will not ſave it: you cannot in Reaſon expect that he ſhould.

2. *Queſt.* Your *fleſh* is pleaſed with your ſin: but is your *Conſcience* pleaſed? Doth not *it* grudge within you, and tell you ſometimes that all is not well, and that your Caſe is not ſo ſafe as you make it to be? and ſhould not your ſoul and conſciences be pleaſed before that corruptible fleſh?

3. *Queſt.* But is not your *fleſh* preparing for its *own diſpleaſure* alſo? It loves the bait, but doth it love the hook? It loves the ſtrong drink and ſweet morſels; it loves its eaſe, and ſports, and merriment; it loves to be rich, and well ſpoken of by Men, and to be

ſome

ſome body in the world: but doth it love the curſe of God? Doth it love to ſtand trembling before his Bar, and to be judged to everlaſting fire? Doth it love to be tormented with the Devils for ever? Take all together; for there is no ſeparating ſin and hell, but only by Faith and true Converſion; if you will keep one, you muſt have the other. If Death and Hell be pleaſant to thee, no wonder then if you go on in ſin: But if they be not (as I am ſure they be not) then what if ſin were never ſo pleaſant, is it worth the loſs of Life Eternal? Is a little drink, or meat, or eaſe; is the good word of ſinners; is the riches of this world to be valued above the joyes of Heaven? Or are they worth the ſufferings of Eternal fire? Sirs, theſe queſtions ſhould be conſidered before you go any further, by every Man that hath reaſon to conſider, and that believes he hath a ſoul to ſave or loſe.

Well, the Lord here ſweareth that *he* hath no pleaſure in your death, but rather that you would Turn and Live: if yet you will go on and die rather than Turn, remember it was not to *Pleaſe God* that you did it: it was to pleaſe the World, and to pleaſe your ſelves. And if men will damn *themſelves, to pleaſe themſelves*, and run into endleſs *Torments*

ments for *Delight*, and have not the wit, the hearts, the grace, to hearken to God, or Man, that would reclaim them, what Remedy but they must take what they get by it, and repent it in another manner, when it is too late! Before I proceed any further in the Application, I shall come to the next Doctrine; which giveth me a fuller ground for it.

Doct. 5. *SO earnest is God for the Conversion of sinners, that he doubleth his Commands, and Exhortations with vehemency; Turn ye, Turn ye, why will you die?*

This Doctrine is the Application of the former, as by a Use of Exhortation, and accordingly I shall handle it. Is there ever an Unconverted sinner that heareth these vehement words of God? Is there ever a Man or Woman in this Assembly that is yet a stranger to the renewing sanctifying work of the Holy Ghost? (It is an happy Assembly, if it be not so with the most) Hearken then to the voice of your Maker, and turn to him by Christ without delay. Would you know the Will of God? Why this is his Will, that you presently Turn. Shall the living God send so earnest a Message to his Creatures,

and

and ſhould they not obey? Hearken then all you that live after the fleſh; the Lord that gave thee thy breath and being, hath ſent a Meſſage to thee from Heaven; and this is his Meſſage, [*Turn ye, Turn ye, why will ye die?*] He that hath Ears to hear, let him hear. Shall the voice of the Eternal Majeſty be neglected? If he do but terribly Thunder, thou art afraid. O but this voice doth more nearly concern thee. If he did but tell thee, thou ſhalt die to morrow, thou wouldſt not make light of it. O but this Word concerneth thy life or death everlaſting. It is both a Command and an Exhortation. As if he had ſaid to thee: [*I charge thee upon the allegiance that thou oweſt to me thy Creator and Redeemer, that thou renounce the fleſh, the world, and the Devil, and turn to me that thou maiſt live. I condeſcend to intreat thee, as thou either loveſt or feareſt him that made thee: as thou loveſt thine own Life, even thine everlaſting Life, Turn and Live: as ever thou wouldſt eſcape eternal miſery, Turn, Turn, for why wilt thou die?*] And is there a heart in Man, in a reaſonable Creature, that can once refuſe ſuch a Meſſage, ſuch a Command, ſuch an Exhortation as this? O what a thing then is the heart of Man!

Hearken then all that love your ſelves, and

and all that regard your own ſalvation; Here is the joyfulleſt Meſſage that ever was ſent to the Ears of Man, *Turn ye, Turn ye, why will ye die?* You are not yet ſhut up under deſperation. Here is mercy offered you; Turn and you ſhall have it. O Sirs, with what glad and joyful hearts ſhould you receive theſe Tidings! I know this is not the firſt time that you have heard it; but how have you regarded it, or how do you regard it now? Hear all you ignorant careleſs ſinners, the Word of the Lord! Hear all you worldlings, you ſenſual fleſh-pleaſers; you Gluttons, and Drunkards, and Whoremongers, and Swearers; you Railers and Back-biters, Slanderers and Lyars; *Turn ye, Turn ye, why will you die?*

Here all you cold, and out-ſide Profeſſors, and all that are ſtrangers to the life of Chriſt, and never knew the Power of his Croſs and Reſurrection, and never felt your hearts warmed with his love, and live not on him as the ſtrength of your ſouls; *Turn ye, Turn ye, why will ye die?*

Here all that are void of the Love of God, whoſe hearts are not toward him, nor taken up with the Hopes of Glory, but ſet more by your Earthly proſperity and delights, than by the Joyes of Heaven; all you that

that are Religious but a little on the by, and give God no more than your flesh can spare; that have not denied your carnal selves, and forsaken all that you have for Christ, in the estimation and grounded resolution of your souls, but have some one thing in the world so dear to you, that you cannot spare it for Christ, if he require it, but will rather venture on his displeasure, than forsake it; *Turn ye, Turn ye, why will you die?*

If you never heard it, or observed it before, Remember that you were told from the Word of God this day, that if you will but Turn, you may Live; and if you will not Turn, you shall surely die.

What now will you do, Sirs? What is your resolution? Will you Turn, or will you not? Halt not any longer between two opinions: If the Lord be God, follow him: If your flesh be God, then serve it still. If Heaven be better than Earth and fleshly pleasures, come away then and seek a better Country, and lay up your Treasure where Rust and Moths do not corrupt, and Thieves cannot break through and steal, and be awakened at last with all your might, to seek the Kingdom that cannot be moved, *Heb.* 12. 28. and to imploy your lives on a higher design, and turn the stream of your cares, and labours ano-

another way than formerly you have done. But if Earth be better than Heaven, or will do more for you, or last you longer; then keep it, and make your best of it, and follow it still. Sirs, are you resolved what to do? if you be not, I will set a few more moving Considerations before you, to see if Reason will make you resolve.

Consider first, *What preparations Mercy hath made for your salvation:* and what pity it is that any Man should be damned after all this. The time was, when the flaming sword was in the way, and the curse of God's Law would have kept thee back; if thou hadst been never so willing to turn to God: The time was when thy self, and all the Friends that thou hast in the World, could never have produced thee the pardon of thy sins past, though thou hadst never so much lamented, and reformed them. But Christ hath removed this impediment, by the reason of his Blood. The time was that God was wholly unreconciled, as being not satisfied for the violation of his Law: But now he is so far satisfied, and reconciled, as that he hath made thee a free Act of Oblivion, and a free deed of Gift of Christ and Life, and offereth it to thee, and intreateth thee to accept it, and it may be thine if thou wilt. For, *he*

was

was in Christ reconciling the World to himself, and hath committed to us the word of actual reconciliation, 2 Cor. 5. 18, 19. Sinners, we are commanded to do this Message to you all, as from the Lord. [*Come, for all things are ready*, Luk. 14. 17.] Are *all things ready*, and are *you unready? God* is ready to entertain you, and pardon all that you have done against him, if you will but come. As *long* as you have sinned, as *wilfully* as you have sinned, as *hainously* as you have sinned, he is ready to cast all behind his back, if you will but come. Though you have been Prodigals, and run away from God, and have staid so long, he is ready even to meet you, and embrace you in his Arms, and rejoyce in your Conversion, if you will but Turn. Even the Earthly worldling, and swinish Drunkard, may find God ready to bid them welcome, if they will but come. Doth not this turn thy heart within thee? O sinner, if thou have an heart of flesh, and not of stone in thee, methinks this should melt it. Shall the dreadful infinite Majesty of Heaven, even wait for thy returning, and be ready to receive thee, who hast abused him, and forgotten him so long? Shall he delight in thy Conversion, that might at any time glorifie his Justice in thy damnation, and yet doth it not melt

melt thy heart within thee, and art thou not yet ready to come in? Hast thou not as much reason to be ready to come, as God hath to invite thee, and bid thee welcome?

But that's not all; *Christ* hath done his part on the *Cross*, and made such way for thee to the Father, that on *his* account thou maist be welcome, if thou wilt come. And yet art thou not ready?

A *Pardon* is already expressly granted, and offered thee in the Gospel. And yet art thou not ready?

The *Ministers* of the Gospel are ready to assist thee, to instruct thee, and pronounce the absolving words of peace to thy soul, they are ready to pray for thee, and to seal up thy pardon by the administration of the holy Sacrament; and yet art thou not ready?

All that fear God about thee, are ready to rejoyce in thy Conversion, and to receive thee into the Communion of Saints, and to give thee the right-hand of fellowship, yea, though thou hadst been one that had been cast out of their society: they dare not but forgive where God forgiveth, when it is manifest to them by thy confession, and amendment; they dare not so much as hit thee in the teeth with thy former sins, because they know that God will not upbraid thee

with them. If thou hadst been never so scandalous, if thou wouldst but heartily be Converted and come in, they would not refuse thee; let the world say what they would against it. And are *all these ready* to receive thee, and yet art *thou not ready to come in?*

Yea, *Heaven* it self is ready: the Lord will receive thee into the glory of his Saints; as vile a Beast as thou hast been, if thou wilt but be cleansed; thou maist have a place before his Throne: his *Angels* will be ready to guard thy Soul to the place of Joy, if thou do but unfeignedly come in. And is God *Ready*, *the Sacrifice of Christ Ready*, *the Promise Ready*, *and Pardon Ready?* Are *Ministers Ready*, *and the People of God Ready*, *and Heaven it self Ready*, *and Angels Ready*, and all these but waiting for thy Conversion; and yet art *thou* not Ready? What, not Ready to *live*, when thou hast been *dead* so long? not ready to come to thy *right understanding*, (as the Prodigal is said to *come to himself*, Luk. 15. 17.) when thou hast been *besides thy self so long?* Not ready to be saved, when thou art even ready to be *condemned?* Art thou not ready to lay *hold on Christ* that would deliver thee, when thou art even ready to *drown and sink* into damnation? Art thou not ready to be saved from Hell, when

when thou art even ready to be cast remedilesly into it? Alas Man! dost thou know what thou dost? If thou die unconverted, there is no doubt to be made of thy damnation; And thou art not sure to live an hour: And yet art thou not ready to turn, and to come in? O miserable wretch! hast thou not served the Flesh and the Devil long enough? Yet hast thou not enough of sin? Is it so good to thee, or so profitable for thee? Dost thou know what it is, that thou wouldest yet have *more* of it? Hast thou had so many *Calls*, and so many *Mercies*, and so many *Blows*, and so many *Examples*; Hast thou seen so many laid in the Grave, and yet art thou not ready to let go thy sins, and come to Christ? What! after so many convictions, and gripes of Conscience, after so many purposes, and promises, art thou not yet ready to turn and live? O that thy eyes, thy heart were opened to know how fair an Offer is now made to thee! and what a joyful Message it is that we are sent on, to bid thee come, for all things are ready.

2. Consider also what *Calls* thou hast to *Turn* and *Live*. How *many*, how *loud*, how *earnest*, how *dreadful*, and yet what encouraging, joyful Calls?

For the principal Inviter, it is God himself.

ſelf. He that commandeth Heaven and Earth, commandeth thee to Turn: and preſently, without delay, to Turn: he commands the Sun to run its courſe, and to riſe upon thee every morning; and though it be ſo glorious a Creature, and many times bigger than all the Earth, yet it obeyeth him, and faileth not one minute of its appointed time. He commandeth all the Planets, and the Orbs of Heaven, and they obey; He commandeth the Sea to ebb and flow, and the whole Creation to keep its courſe, and all obey him: The Angels of Heaven obey his Will, when he ſends them to Miniſter to ſuch ſilly Worms as we on Earth, *Heb.* 1. 14. And yet if he command but a ſinner to *turn*, he will not obey him: *He* only thinks himſelf wiſer than God, and *He* cavils and pleads the cauſe of ſin, and will not obey. If the Lord Almighty ſay the word, the Heavens and all therein obey him: but if he call but a Drunkard out of an Ale-houſe, he will not obey; or if he call a worldly fleſhly ſinner to deny himſelf, and mortifie the fleſh, and ſet his heart on a better inheritance, he will not obey.

If thou hadſt any love in thee, thou wouldſt know the Voice, and ſay, *O this is my Fathers Call! how can I find in my heart to diſobey?* For the *Sheep* of Chriſt *do know, and hear*

hear his Voice, and they follow him, and he giveth them eternal Life, Joh. 10. 4. If thou hadst any Spiritual Life and Senſe in thee, at leaſt thou wouldſt ſay, *This Call is the dreadful Voice of God, and who dare diſobey?* For ſaith the Prophet, *Amos* 3. 8. *The Lion hath roared, who will not fear?* God is not a Man that thou ſhouldſt dally, and play with him: Remember what he ſaid to *Paul* at his Converſion, [*It is hard for thee to kick againſt the pricks*, *Acts* 9. 5.] Wilt thou yet go on and deſpiſe his Word, and reſiſt his Spirit, and ſtop thine Ear againſt his Call? Who is it that will have the worſt of this? Doſt thou know whom thou diſobeyeſt, and contendeſt with, and what thou art doing? It were a far wiſer, and eaſier task for thee to contend with the Thorns, and ſpurn them with thy bare Feet, and beat them with thy bare Hands, or put thy Head into the burning Fire. *Be not deceived, God will not be mocked*, Gal. 6. 7. Whoever elſe be mocked, God will not: you had better play with the fire in your thatch, than with the fire of his burning wrath. *For our God is a conſuming fire*, Heb. 12. 29. O how unmeet a match art thou for God! *It is a fearful thing to fall into his hands*, Heb. 10. 31. And therefore it is a fearful thing to contend with him, or reſiſt

him. As you love your own ſouls, take heed what you do. What will you ſay, if he begin in wrath to plead with you? What will you do, if he take you once in hand? Will you then ſtrive againſt his Judgement, as now ye do againſt his Grace? ſaith the Lord, *Iſa.* 27. 3, 6. *Fury is not in me:* (that is) I delight not to deſtroy you: I do it as it were unwillingly: but yet [*who would ſet the Bryars and Thorns againſt me in Battel? I would go through them; I would burn them together. Or let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me.*] It's an unequal Combat for the Bryars and Stubble to make war with the Fire.

And thus you ſee, *Who it is that calleth you*, that ſhould move you to hear his Call, and Turn: ſo conſider alſo, *by what Inſtruments, and how often, and how earneſtly he doth it.*

1. Every *Leaf* of the *bleſſed Book* of God hath as it were a voice, and calls out unto thee, *Turn and Live*; *Turn or thou wilt die.* How canſt thou open it, and read a Leaf, or hear a Chapter, and not perceive God bids thee *Turn?*

2. It is the Voice of every *Sermon* that thou heareſt: for what elſe is the ſcope and driſt of all, but to call and perſwade, and intreat thee for to *Turn.*

3. It

3. It is the voice of many a *motion* of the *Spirit*, that secretly speaks over these words again, and urgeth thee to *Turn*.

4. It is likely sometime it is the voice of thy own *Conscience*. Art thou not sometimes convinced that all is not well with thee? and doth not thy Conscience tell thee that thou *must* be a new Man, and take a new course, and often call upon thee to *return*?

5. It is the voice of the gracious *Examples* of the *Godly*. When thou seest them live an heavenly life, and fly from the sin which is thy delight, this really calls upon thee to *Turn*.

6. It is the voice of all the *Works* of God. For they also are God's Books, that teach thee this Lesson, by shewing thee his Greatness, and Wisdom, and Goodness, and calling thee to observe them, and admire the Creator, *Psal* 19. 1, 2. *The Heavens declare the glory of God, and the Firmament sheweth his handiwork; Day unto day uttereth speech, Night unto night sheweth knowledge.* Every time the Sun riseth upon thee, it really calleth thee to *Turn*, as if it should say, [*What do I travel and compass the World for, but to declare to Men the glory of their Maker, and to light them to do his work? And do I still find thee doing the work of sin, and sleeping out thy*

life in negligence? Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light, Ephes. 5.14. *The night is spent, the day is at hand: it is now high time to awake out of sleep: Let us therefore cast off the works of Darkness, and let us put on the Armour of Light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lust thereof*, Rom. 13.11,12,13,14. (This Text was the means of *Austin*'s Conversion.)

7. It is the voice of every *Mercy* thou dost possess. If thou couldst but hear, and understand them, they all cry out unto thee, *Turn*: Why doth the Earth bear thee, but to seek, and serve the Lord? Why doth it afford thee its Fruit, but to serve him? Why doth the Air afford thee breath, but to serve him? Why do all the Creatures serve thee with their labours, and their lives; but that thou mightest serve the Lord of them, and thee? Why doth he give thee time, and health, and strength, but for to serve him? Why hast thou meat, and drink, and cloaths, but for his service? Hast thou any thing which thou hast not received? And if thou didst receive them,

them, it's reaſon thou ſhouldſt bethink thee, *from* whom, and *to what end*, and uſe thou didſt receive them. Didſt thou never cry to him for help in thy diſtreſs? and didſt thou not then underſtand that it was thy part to Turn and ſerve him, if he would deliver thee! He hath done his part, and ſpared thee yet longer, and tryed thee another, and another year; and yet doſt thou not Turn? You know the Parable of the unfruitful Fig-tree, *Luk.* 13. 6, 7, 8, 9. When the Lord had ſaid, *Cut it down, why cumbreth it the Ground?* he was intreated to try it one year longer, and then if it proved not fruitful, to cut it down. Chriſt himſelf there makes the Application twice over, *verſ.* 3. and 5. [*Except ye repent, ye ſhall all likewiſe periſh.*] How many years hath God looked for the fruits of love and holineſs from thee, and hath found none? and yet he hath ſpared thee. How many a time by thy wilful ignorance, and careleſneſs, and diſobedience, hſt thou provoked Juſtice to ſay, *Cut him down, why cumbreth he the Ground?* And yet mercy hath prevailed, and patience hath forborn the killing, damning blow to this day; if thou hadſt the underſtanding of a Man within thee, thou wouldſt know that all this calleth thee to *Turn*. *Doſt thou think thou ſhalt ſtill*

escape the Judgement of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and Revelation of the Righteous Judgement of God; who will render to every man according to his deeds: Rom. 2. 3, 4, 5, 6.

8. Moreover, it is the voice of every *affliction* to call thee to *make haste and Turn*. Sickness and pain cry *Turn*: and poverty, and loss of friends, and every twig of the chastising rod, cry *Turn*; and *yet* wilt thou not hearken to the Call? These have come near thee, and made thee *feel*: they have made thee *groan*, and can they not make thee *Turn*?

9. The very frame of thy *Nature* and *Being* it self, bespeaketh thy *Return*. Why hast thou *Reason*, but to rule thy flesh, and serve thy Lord? Why hast thou an understanding soul, but to learn and know his will and do it? Why hast thou an heart within thee, that can love, and fear, and desire, but that thou shouldst fear him, and love him, and desire after him?

10. Yea, thine own *engagements* by promise

miſe to the Lord, do call upon thee to Turn and ſerve him. Thou haſt bound thy ſelf to him by a Baptiſmal Covenant, and renounced the World, the Fleſh, and the Devil: this thou haſt confirmed by the profeſſion of Chriſtianity, and renewed it at Sacraments, and in times of affliction: And wilt thou promiſe and vow, and never perform; and Turn to God?

Lay all theſe together now, and ſee what ſhould be the Iſſue. The holy *Scripture* calls upon thee to *Turn*; The *Miniſters* of Chriſt do call upon thee to *Turn*: The *Spirit* cries Turn: Thy *Conſcience* cries Turn: The *godly* by perſwaſions and examples cry Turn: the whole *World*, and all the Creatures therein, that are preſented to thy conſideration, cry Turn: the patient *forbearance* of God, cries Turn; all the *Mercies* which thou receiveſt, cry Turn: the Rod of God's *Chaſtiſement*, cries Turn: thy *Reaſon*, and the frame of thy Nature beſpeaks thy Turning: and ſo do all thy *promiſes* to God; and yet art thou not reſolved to turn?

3. Moreover, poor hard-hearted ſinner! Didſt thou ever conſider *upon what terms thou ſtandeſt all this while with him that calleth on thee for to Turn?* Thou art his *own* and *oweſt* him thy ſelf, and all thou haſt; and

and may he not *Command his own*? Thou art his absolute servant, and shouldst serve no other Master. Thou standest at his *Mercy*, and thy life is in his hand: and he is resolved to save thee upon no other terms: thou hast many malicious spiritual enemies, that would be glad if God would but forsake thee, and let them alone with thee, and leave thee to their will: how quickly would they deal with thee in another manner? And thou canst not be delivered from them, but by turning unto God. Thou art fallen under his wrath by thy sin already: and thou knowest not how long his patience will yet wait. Perhaps this is the last year; perhaps the last day: his sword is even at thy heart, while the word is in thine ear; and if thou Turn not, thou art a dead, and undone Man. Were thy eyes but open to see where thou standest, even upon the brink of Hell, and to see how many thousands are *there* already that did not turn, thou wouldst see that it's time to look about thee.

Well Sirs, look inwards now, and tell me, how are your hearts affected with these offers of the Lord? You hear what is his mind; he *delighteth* not in your *death*: he calls to you, *Turn*, *Turn*: it's a fearful sign if all this move thee not, or if it do but half

move

move thee; and much more if it make thee more careleſs in thy miſery, becauſe thou heareſt of the merciſulneſs of God. The working of the Medicine will partly tell us whether there be any hope of the Cure. O what glad tidings would it be to thoſe that are now in Hell, if they had but ſuch a Meſſage from God! what a joyful word would it be to hear this [*Turn and Live:*] Yea what a welcome word would it be to thy ſelf, when thou haſt felt that wrath of God but an hour! Or, if after a thouſand, or ten thouſand years torment, thou couldſt but hear ſuch a word from God, [*Turn and live*] and yet wilt thou now neglect it, and ſuffer us to return without our errand?

Behold, ſinners, we are ſent here as the Meſſengers of the Lord, to ſet before you Life and Death: What ſay you? which of them will you chooſe? Chriſt ſtandeth as it were by thee, with Heaven in one hand, and Hell in the other, and offereth thee thy choice; which wilt thou chooſe? *The voice of the Lord maketh the Rocks to tremble*, Pſal. 26. And is it nothing to hear him threaten thee, if thou wilt not Turn? Doſt thou not underſtand and feel this voice, [*Turn ye, Turn ye, why will ye die?*] Why, it is the voice of *Love*, of *infinite Love*, of thy beſt and kindeſt Friend,

Friend, as thou mighteſt eaſily perceive by the motion; and yet canſt thou neglect it? It is the voice of pity and compaſſion. The Lord ſeeth whither thou art going, better than thou doſt, which makes him call after thee, *Turn, Turn:* He ſeeth what will become of thee, if thou turn not: He thinketh with himſelf, *Ah this poor ſinner will caſt himſelf into endleſs torments, if he do not Turn: I muſt in Juſtice deal with him according to my righteous Law*; and therefore he calleth after thee, *Turn, turn*, O ſinner! If you did but know the thouſandth part as well as God doth, the danger that is near you, and the miſery that you are running into, we ſhould have no more need to call after you to Turn.

Moreover, this voice that calleth to thee, is the ſame that hath prevailed with thouſands already, and called all to Heaven that are now there: And they would not now for a thouſand Worlds that they had made light of it, and not turned to God. *Now* what are they poſſeſſing that turned at Gods Call? *Now* they perceive that it was indeed the voice of Love, that meant them no more harm than their ſalvation. And if thou wilt obey the ſame Call, thou ſhalt come to the ſame happineſs. There be millions that muſt for ever lamnt that they Turned not, but

there's

there's never a soul in Heaven that is sorry that they were Converted.

Well Sirs, are you yet resolved, or are you not? Do I needed to say any more to you, what will you do? Will you turn or not? Speak man in thy heart to God, though thou speak not out to me: speak, lest he take thy silence for denial. Speak *quickly*, lest he never make thee the like offer more. Speak *resolvedly*, and not waveringly; for he will have no *Indifferents* to be his followers. Say in thy heart now without any more delay even before thou stir hence, [*By the Grace of God I am resolved presently to turn. And because I know mine own insufficiency, I am resolved to wait on God for his Grace, and to follow him in his waies, and forsake my former courses and companions, and give up my self to the guidance of the Lord.*]

Sirs, you are not shut up in the darkness of Heathenism, nor in the desperation of the damned; Life is before you: and you may have it on reasonable terms if you will; yea on free-cost if you will accept it. The way of God lieth plain before you: the Church open to you, you may have Christ, and Pardon, and Holiness, if you will. What say you? Will you, or will you not? If you say nay, or say nothing, and still go

on,

on, God is witneſs, and this Congregation is witneſs, and your own Conſciences are witneſſes how fair an offer you had this day. Remember you might have had Chriſt, and would not. Remember, when you have loſt it, that you might have had Eternal Life, as well as others, and would not: and all becauſe you would not Turn!

But let us come to the next Doctrine, and hear your Reaſons.

Doct. *THE Lord condeſcendeth to reaſon the Caſe with Unconverted ſinners, and to ask them why they will die?*

A ſtrange Diſputation it is, both as to the Controverſie; and as to the Diſputants.

1. The Controverſie, or Queſtion propounded to diſpute of, is, *Why wicked Men will damn themſelves?* Or, *Why they will rather die than Turn?* Whether they have any ſufficient Reaſon for ſo doing?

2. The Diſputants are *God* and *Man*: the moſt *Holy God, and wicked Unconverted Sinner.*

Is it not a ſtrange Thing, which God doth ſeem here to ſuppoſe, *that* any Man ſhould be *willing to die*, and be damned? Yea *that* this ſhould

ſhould be the caſe of all the wicked; that is, of the greateſt part of the world? But you will ſay, *This cannot be; for Nature deſireth the preſervation and felicity of it ſelf; and the wicked are more ſelfiſh than others, and not leſs, and therefore how can any man be willing to be damned?*

To which I Anſwer, 1. It is a certain Truth that no man can be willing of any evil as evil, but only as it hath ſome appearance of good: much leſs can any man be willing to be eternally tormented. Miſery, as ſuch, is deſired by none. 2. But yet for all that, it is moſt true which God here teacheth us, that the cauſe why the wicked die and are damned, is becauſe *they will die and be damned.* And this is true in ſeveral reſpects.

1. Becauſe they will go the way that leads to Hell; though they are told by God, and Man, whither it goes, and where it ends: and though God hath ſo often profeſſed in his Word, that if they hold on in that way, they ſhall be condemned; and that they ſhall not be ſaved, unleſs they Turn, *Iſa.* 48. 22. and 57.21. [*There is no Peace* (ſaith the Lord) *unto the wicked,* Iſa. 59. 8. *The way of Peace they know not; there is no Judgement in their goings; they have made them crooked Paths:*

Who

Whosoever goeth therein, shall not know peace.] They have the Word, and the Oath of the living God for it, that if they will not Turn, they shall not enter into his Rest. And yet, wicked they are, and wicked they will be, let God and Man say what they will; Fleshly they are, and Fleshly they will be; Worldlings they are, and Worldlings they will be: though God hath told them that *the Love of the World is enmity to God, and that if any Man love the World* (in that measure) *the love of the Father is not in him*, Jam. 4.4. 1 Joh. 2.15. so that *consequentially* these Men are willing to be damned, though not directly: they are willing of the way to Hell, and love the certain cause of their Torment; though they be not willing of Hell it self, and do not love the pain which they must endure.

Is not this the Truth of your Case, Sirs? You would not burn in Hell, but you will kindle the fire by your sins, and cast your selves into it; you would not be tormented with Devils for ever, but you will do that which will certainly procure it, in despight of all that can be said against it. It is just as if you would say, *I will drink this Rats-bane or other Poison, but yet I will not die. I will cast my self headlong from the top of a Steeple, but yet I will not kill my self: I will thrust this*

Knife

Knife into my heart, but yet I will not take away my life. will put this fire into the thatch of my house, but yet I will not burn it. Just so it is with wicked men; they will be wicked, and they will live after the flesh, and the world, and yet they would not be damned. But do you not know that the means do lead unto the end? and that God hath by his righteous Law concluded that ye must repent or perish? He that will take Poyson, may as well say plainly, *I will kill my self*, for it will prove no better in the end: Though perhaps he loved it for the sweetness of the Sugar that was mixt with it, and would not be perswaded that it was Poyson, but that he might take it and do well enough; but it is not his conceits and confidence that will save his Life. So if you will be Drunkards, or Fornicators, or Worldlings, or live after the flesh, you may as well say plainly, *we will be damned:* For so you shall be, unless you Turn. Would you not rebuke the folly of a Thief or Murderer, that would say, [*I will steal and kill, but I will not be hanged*] when he knows that if he do the one, the Judge in Justice will see that the other be done? If he say, *I will steal and murder*, he may as well say plainly, *I will be hanged*; and if you will go on in a Carnal Life, you may

as

as well ſay plainly, *We will go to Hell.*

2. Moreover, *The wicked will not uſe thoſe means, without which there is no hope of their Salvation:* He that will not eat, may as well ſay plainly he will not live, unleſs he can tell how to live without Meat; He that will not go his Journey, may as well ſay plainly, he will not come to the end. He that falls into the water, and will not come out, nor ſuffer another to help him out, may as well ſay plainly, he will be drowned. So if you be carnal and ungodly, and will not be Converted, nor uſe the *means* by which you ſhould be Converted, but think it more ado than needs, you may as well ſay plainly, you will be damned. For if you have found out a way to be ſaved without Converſion, you have done that which was never done before.

3. Yea, this is not all, but the *wicked are unwilling, even of Salvation it ſelf.* Though they may deſire ſomewhat which they call by the name of *Heaven*, yet Heaven it ſelf, conſidered in the true nature of the felicity, they deſire not; Yea their hearts are quite againſt it. Heaven is a ſtate of perfect holineſs, and of continual Love and Praiſe to God, and the wicked have no heart to this. The imperfect Love and Praiſe, and Holineſs which is here to be attained, they have no mind

mind of; much leſs of that which is ſo much greater: The joyes of Heaven are of ſo pure and ſpiritual a nature, that the heart of the wicked cannot truly deſire them.

So that by this time you may ſee on what ground it is that God ſuppoſeth that the wicked are willing of their own deſtruction: They will not Turn, though they muſt Turn or die; they will rather venture on certain miſery, than be converted; and then to quiet themſelves in their ſins, they will make themſelves believe that they ſhall nevertheleſs eſcape.

2. And as this *Controverſie* is matter of wonder (that ever Men ſhould be ſuch enemies to themſelves, as wilfully to caſt away their ſouls) ſo are the *Diſputants* too. That God ſhould ſtoop ſo low, as thus to plead the caſe with Man; and that Man ſhould be ſo ſtrangely blind and obſtinate, as to need all this in ſo plain a caſe, yea and to reſiſt all this, when their own ſalvation lieth upon the Iſſue.

No wonder if they will not hear *us*, that are Men, when they will not hear the Lord himſelf: As God ſaith, *Ezek.* 3.7. when he ſent the Prophet to the *Iſraelites*, [*The Houſe of Iſrael will not hearken unto thee: For they will not hearken unto me: For all the Houſe of Iſrael*

Israel are impudent, and hard-hearted.] No wonder if they can plead against a Minister, or a godly Neighbour, when they will plead against the Lord himself, even against the plainest passages of his Word, and think that they have Reason on their side: When they *weary the Lord with their words*, they say, *Wherein have we wearied him?* Mal. 2. 17. The Priests that *despised his Name*, durst ask, *Wherein have we despised thy Name?* And when they *polluted his Altar, and made the Tables of the Lord contemptible*, they durst say, *Wherein have we polluted thee*, Mal. 1. 6,7. But [*Wo unto him* (saith the Lord) *that striveth with his Maker! Let the Potsheards strive with the Potsheards of the Earth; Shall the Clay say to him that fashioneth it; What makest thou?*] Isa. 45. 9

Quest. *But why is it that God will Reason the Cause with Man?*

Answ. 1. Because that Man being a reasonable Creature, is accordingly to be dealt with; and by Reason to be perswaded, and overcome. God hath therefore indowed them with Reason, that they might use it for him. One would think a reasonable Creature should not go against the clearest, and greatest reason in the world, when it is set before him.

2. At least, Men shall see that God did require

quire nothing of them that was unreasonable, but that whatever he commandeth them, and whatever he forbiddeth them, he hath all the right reason in the world on his side; and they have good reason to obey him, but none to disobey. And thus even the damned shall be forced to justifie God, and confess that it was but reason that they should have turned to him, and they shall be forced to condemn themselves, and confess that they had little reason to cast away themselves by the neglecting of his Grace in the day of their visitation.

Use.

LOok up your best and strongest Reason, sinners, if you will make good your way: You see now with whom you have to deal. What saist thou, Unconverted sensual wretch? Darest thou venture upon a dispute with God? Art thou able to confute him? Art thou ready to enter the Lists? God asketh thee, Why wilt thou die? Art thou furnished with a sufficient answer? Wilt thou undertake to prove that God is mistaken, and that thou art in the right? O what an undertaking is that! Why, either he or you is mista-

miſtaken, when he is for your Converſion, and you are againſt it; He calls upon you to Turn; and you will not; He bids you do it preſently, even to day, while it is called to day, and you delay, and think it time enough hereafter. He ſaith it muſt be a total change, and you muſt be holy, and new Creatures, and born again; and you think that leſs may ſerve the turn, and that it's enough to patch up the old Man, without becoming new. Who is in the right now? God, or you? God calleth on you to Turn, and to live an holy Life, and you will not; by your diſobedient Lives, it appears *you will not*. If you will, why do you not? Why have you not done it all this while? and why do you not fall upon it yet? Your Wills have the command of your Lives. We may certainly conclude that you are unwilling to Turn, when you do not Turn. And *why will you* not? Can you give any reaſon for it, that's worthy to be called a Reaſon?

I that am but a worm, your fellow-creature, of a ſhallow capacity, dare challenge the wiſeſt of you all, to reaſon the caſe with *me*, while I plead my Makers cauſe: and I need not be diſcouraged, when I know I plead but the cauſe that *God* pleadeth, and contend for *him* that will have the beſt at laſt.

Had

Had I but these two general Grounds against you, I am sure that you have no good Reason on your side.

1. I am sure it can be no good Reason, which is against the God of Truth, and Reason. It cannot be Light that is contrary to the Sun. There is no Knowledge in any Creature, but what it had from God; and therefore none can be wiser than God. It were damnable presumption for the highest Angel to compare with his Creator: What is it then for a lump of Dirt, an ignorant sot, that knoweth not himself, nor his own soul, that knoweth but little of the things which he seeth, yea that is more Ignorant than many of his Neighbours, to set himself against the wisdom of the Lord? It is one of the fullest discoveries of the horrible wickedness of Carnal Men, and the stark-madness of such as sin, that so silly a Mole dare contradict his Maker, and call in question the Word of God; Yea that those People in our Parishes, that are so beastly ignorant, that they cannot give us a reasonable Answer concerning the very Principles of Religion, are yet so wise in their own conceit, that they dare question the plainest Truths of God, yea contradict them and cavil against them, when they can scarce speak sense, and will believe them

no further than agreeth with their fooliſh Wiſdom.

2. And as I know that God muſt needs be in the right, ſo I know the *Caſe* is ſo palpable and groſs which he pleadeth againſt, that no man can have reaſon for it. Is it poſſible that a man can have any reaſon to break his Maſters Laws? and reaſon to diſhonour the Lord of Glory? and reaſon to abuſe the Lord that bought him? Is it poſſible that a man can have any good reaſon to damn his own Immortal Soul? Mark the Lord's Queſtion [*Turn ye, Turn ye, why will ye die?*] Is eternal death a thing to be deſired? Are you in love with Hell? What reaſon have you, wilfully to periſh? If you think you have ſome reaſon to *ſin*, ſhould you not remember that *Death is the wages of ſin*, Rom. 6. 23. and think whether you have any reaſon to undo your ſelves, Body and Soul for ever. You ſhould not only ask whether you love the Adder, but whether you love the Sting? It is ſuch a thing for a Man to caſt away his everlaſting happineſs, and to ſin againſt God, that no good reaſon can be given for it: but the more any one pleads for it, the madder he ſheweth himſelf to be: Had you a Lordſhip, or a Kingdom offered you for every ſin that you commit, it were not reaſon,

ſon, but madneſs to accept it. Could you by every ſin obtain the higheſt thing on Earth that fleſh deſireth, it were of no conſiderable value to perſwade you in reaſon to commit it. If it were to pleaſe your greateſt or deareſt Friends, or to obey the greateſt Prince on Earth, or to ſave your lives, or to eſcape the greateſt earthly Miſery; all theſe are of no conſideration, to draw a Man in reaſon to the committing of one ſin. If it were a right-hand, or a right-eye that would hinder your ſalvation, it is the gainfulleſt way to caſt it away, rather than to go to Hell to ſave it. For there is no ſaving a part, when you loſe the whole. So exceeding great are the matters of Eternity; that nothing in this World deſerveth once to be named in compariſon with them, nor can any earthly thing, though it were Life, or Crowns, or Kingdoms, be a reaſonable excuſe for the neglect of matters of ſuch high and everlaſting Conſequence. A Man can have no reaſon to croſs his ultimate End. Heaven is ſuch a thing, that if you loſe it, nothing can ſupply the want, or make up your loſs: And Hell is ſuch a thing, that if you ſuffer it, nothing can remove your miſery, or give you eaſe and comfort. And therefore nothing can be a valuable conſideration to excuſe you for

neglecting your own Salvation: For, ſaith our Saviour, *What ſhall it profit a man to win all the World, and loſe his own Soul?* Mark 8. 36.

O Sirs, that you did but know what matters they are that we are now ſpeaking to you of! the Saints in Heaven have other kind of thoughts of theſe things. If the Devil could come to them that live in the ſight and love of God, and ſhould offer them a Cup of Ale, or a Whore, or merry company, or ſports to tice them away from God and Glory; I pray you tell me, How do you think they would entertain the motion? Nay, or if he ſhould offer them to be Kings on the Earth; Do you think this would tice them down from Heaven! O with what hatred, and holy ſcorn would they diſdain and reject the motion! And why ſhould not you do ſo, that have Heaven opened to your faith, if you had but faith to ſee it? There's never a ſoul in Hell but knows, by this time, that it was a mad exchange to let go Heaven for fleſhly pleaſure; and that it is not a little mirth, or pleaſure, or worldly riches, or honour, or the good will, or word of Men, that will quench Hell fire, or make him a ſaver that loſeth his ſoul. O if you had heard what I believe, if you had ſeen

what

what I believe, and that on the credit of the Word of God, you would say there can be no reason to warrant a Man to damn his soul; you durst not sleep quietly another night, before you had resolved to Turn and Live.

If you see a Man put his hand into the fire till it burn off, you'l marvel at it; but this is a thing that a Man may have Reason for; as Bishop *Cranmer* had when he burnt off his hand for subscribing to Popery; If you see a Man cut off a Leg, or an Arm, it is a sad sight; but this is a thing that a man *may* have good *reason* for: as many a man doth, to save his Life. If you see a man give his body to be burnt to Ashes, and to be tormented with strappado's, and racks, and refuse deliverance when it is offered; this is an hard case to flesh and blood. But this a Man may have good *reason* for, as you may see in *Heb.* 11.33, 34, 35, 36. and as many an hundred Martyrs have done. But for a Man to forsake the Lord that made him, and for a Man to run into the fire of Hell, when he is *told* of it, and intreated to Turn that he may be saved; this is a thing that can have *no reason* in the world, that is *reason indeed*, to justifie, or excuse it. For, *Heaven* will pay for the loss of any thing that we can lose, to get

it, or for any labour which we beſtow for it. But nothing can pay for the loſs of Heaven.

I beſeech you now let this word come nearer to your hearts. As you are convinced that you have no reaſon to deſtroy your ſelves, ſo tell me what reaſon have you to refuſe to Turn, and live to God? What reaſon hath the veriеſt Worldling, or Drunkard, or ignorant careleſs ſinner of you all, why you ſhould not be as holy as any you know, and be as careful for your ſouls as any other? Will not Hell be as hot to *you* as to *others*? Should not your *own* ſouls be as *dear* to *you* as *theirs to them*? Hath not God as much *authority* over *you*? Why then will you not become a ſanctified people, as well as they?

O Sirs, when God bringeth the matter down to the very Principles of Nature, and ſhews you that you have no more reaſon to be ungodly, than you have to damn your own Souls; if yet you will not underſtand and Turn, it ſeems a deſperate caſe that you are in.

And now either you *have* reaſon for what you do, or you *have not*. If *not*; will you go on againſt Reaſon it ſelf? Will you do that which you have *no reaſon* for? But if you think

think you have, produce them, and make the best of your matter. Reason the case a little with me your fellow creature, which is far easier than to reason the case with God. Tell me, Man, here before the Lord, as if thou wert to die this hour, why shouldst thou not resolve to Turn this day, before thou stir from the place thou standest in? What reason hast thou to deny, or to delay? Hast thou any reason that satisfieth thine *own Conscience* for it? Or any that thou darest own and plead at the Bar of God? If thou hast, let us hear them, bring them forth, and make them good. But alas, what poor stuff, what nonsense, instead of reasons, do we daily hear from ungodly Men? But for their necessity I should be ashamed to name them.

1. One saith, *If none shall be saved but such Converted and sanctified ones as you talk of, then Heaven would be but empty, then God help a great many.*

Answ. What! It seems you think that God doth not know, or else that he is not to be believed! Measure not all by your selves; God hath thousands and millions of his Sanctified ones: but yet they are few in comparison of the World, as Christ himself hath told us, *Mat.* 7.13,14. *Luk.* 12. 32. It better beseems you to make that Use of this

Truth which Christ teacheth you; *Strive to enter in at the strait Gate; for strait is the Gate, and narrow is the way that leadeth unto Life, and few there be that find it; but wide is the Gate, and broad is the way that leadeth to destruction, and many they be that go in thereat.* Luk. 13. 22, 23, 24. [*Fear not little Flock,* (saith Christ to his Sanctified ones) *for it is your Fathers good pleasure to give you the Kingdom.*] Luk. 12. 13.

Object. 2. *I am sure, if such as I go to Hell, we shall have store of company.*

Answ. And will that be any ease, or comfort to you? Or do you think you may not have company enough in Heaven? Will you be undone for company? Or will you not believe that God will execute his threatenings, because there be so many that are guilty? All these are all unreasonable Conceits.

Object. 3. *But all men are sinners, even the best of you all.*

Answ. But all are not *Unconverted sinners.* The godly live not in gross sins; and their very infirmities are their grief and burden which they daily long, and pray, and strive to be rid of. Sin hath not dominion over them.

Object. 4. *I do not see that Professors are*

any

any better than other men; They will over-reach and oppreſs, and are as Covetous as any.

Anſw. What ever hypocrites are, it's not ſo with thoſe that are ſanctified. God hath thouſands and ten thouſands that are otherwiſe: Though the Malicious world doth accuſe them of what they can never prove, and of that which never entred into their hearts. And commonly they charge them with heart-ſins, which none can ſee but God; becauſe they can charge them with no ſuch wickedneſs in their lives, as they are guilty of themſelves.

Object. 5. *But I am no Whoremonger, nor Drunkard, nor Oppreſſor; and therefore why ſhould you call upon me to be Converted?*

Anſw. As if you were not *born after the fleſh*, and had not lived after the fleſh as well as others! Is it not as great a ſin as any of theſe, for a man to have an earthly mind, and to love the world above God, and to have an unbelieving unhumbled heart? Nay let me tell you more, that many perſons that avoid diſgraceful ſins, are as faſt glued to the world, and as much ſlaves to the fleſh, and as ſtrange to God, and averſe to Heaven in their more civil courſe, as others are in their more ſhameful notorious ſins.

Object. 6. *But I mean no body any harm,*

nor do no harm: and why then should God condemn me?

Answ. Is it no harm to neglect the Lord that made thee, and the work for which thou camest into the world, and to perfer the Creature before the Creator, and to neglect grace that is daily offered thee? It is the depth of thy sinfulness to be so insensible of it: The dead feel not that they are dead. If once thou wert made alive, thou wouldst see more amiss in thy self, and marvel at thy self for making so light of it.

Object. 7. *I think you would make Men mad, under pretence of Converting them: It is enough to rack the brains of sinful people, to muse so much on matters too high for them.*

Answ. 1. Can you be madder than you are already? or at least can there be a more dangerous madness, than to neglect your everlasting welfare, and wilfully undo your selves?

2. A man is never well in his wits till he be Converted; he never knows God, nor knows sin, nor knows Christ, nor knows the world, nor himself, nor what his business is on earth, so as to set himself about it till he be Converted. The Scripture saith, that the wicked are *unreasonable Men*, 2 Thes. 3. 2. and *that the wisdom of the world is foolishness with God*, 1 *Cor.* 1.20. And *Luk.* 15. *v.* 17. it's

it's said of the Prodigal, *that when he came to himself*, he resolved to return. It is a wise world when men will disobey God, and run to Hell for fear of being out of their wits.

2. What is there in the work that Christ calls you to, that should drive a man out of his wits? Is it the loving of God, and calling upon him, and comfortable thinking of the glory to come, and the forsaking of our sins, and loving one another, and delighting our selves in the service of God? Are these such things as should make men mad?

3. And whereas you say that these matters are too high for us, you accuse God himself for making this our work, and giving us his Word, and commanding all that will be blessed to *meditate in it day and night*. Are the matters which we are *made for*, and which we *live for*, *too high* for us to meddle with? This is plainly to un-man us, and to make beasts of us, as if we were like them that must meddle with no higher matters than what belongs to flesh, and earth. If Heaven be too high for you to think on and provide for, it will be too high for you ever to possess.

4. If God should sometimes suffer any weak-headed Persons to be distracted by thinking of Eternal things; this is because they,

they misunderstand them, and run without a guide: and of the two, I had rather be in the case of such an one, than of the mad unconverted world, that take their distraction to be their wisdom.

Object. 8. *I do not think that God cares so much what Men think or speak, or do, as to make so great a matter of it.*

Answ. It seems then you take the Word of God to be false, and then what will you believe? But your own reason might teach you better, if you believe not the Scriptures: For you see God sets not so light by us, but that he vouchsafed to make us, and still preserveth us, and daily upholdeth us, and provideth for us, and will any wise Man make a curious Frame for nothing? Will you make, or buy a Clock, or Watch, and daily look to it, and not care whether it go true or false? Surely if you believe not a particular Eye of Providence observing your hearts and lives, you cannot believe, or expect any particular Providence to observe your wants and troubles, to relieve you. And if God had so little cared for you, as you Imagine, you would never have lived till now: An hundred Diseases would have striven which should first destroy you. Yea the Devils would have haunted you, and fetcht

fetcht you away alive, as the great Fiſhes devour the leſs; and as ravenous Birds, and Beaſts devour others. You cannot think that God made man for no end, or uſe: And if he made him for any, it was ſure for himſelf. And can you think he cares not whether his end be accompliſhed, and whether we do the work that we are made for.

Yea, by this Atheiſtical Objection, you make God to have made, and upheld *all the World* in vain. For what are all other lower Creatures for, but for Man? What doth the Earth but bear us, and nouriſh us? and the Beaſts do ſerve us with their labours and lives; and ſo of the reſt. And hath God made ſo glorious an Habitation, and ſet man to dwell in it, and made all his ſervants; and now doth he look for nothing at his hands? not care how he thinks, or ſpeaks, or lives? This is moſt unreaſonable.

Object. 9. *It was a better World when Men did not make ſo much ado in Religion.*

Anſw. It hath ever been the cuſtom, to praiſe the times paſt. That World that you ſpeak of, was wont to ſay, It was a better World in their fore-fathers daies, and ſo did they of their fore-fathers: This is but an old cuſtom, becauſe we all feel the evil of our own times, but we ſee not that which was before us.

2. Perhaps you ſpeak as you think: Worldlings think the World is at the beſt when it is agreeable to their minds: and when they have moſt mirth, and worldly pleaſure. And I doubt not but the Devil, as well as you, would ſay, that then it *was a better World*: for then he had more ſervice, and leſs diſturbance. But the world is at the beſt when God is moſt loved, regarded, and obeyed. And how elſe will you know when the world is good or bad, but by this?

Object. 10. *There are ſo many waies, and Religions, that we know not which to be of; and therefore we will be even as we are.*

Anſw. Becauſe they are *many*, will you be of that way that you may be *ſure* is wrong? *None* are further out of the way, than Worldly, Fleſhly, Unconverted Sinners. For they do not only err in this or that Opinion, as many Sects do; but in the very *ſcope and drift* of their lives. If you were going a Journey that your life lay on, would you ſtop or turn again, becauſe you meet with ſome croſs waies, or becauſe you ſaw ſome travellers go the horſe-way, and ſome the foot-way, and ſome perhaps break over the hedge, yea, and ſome miſs the way? or would you not rather be the more careful to enquire the way? If you have ſome ſervants

that

that know not how to do your work right, and some that are unfaithful, would you take it well at any of the rest that would therefore be idle and do you no service, because they see the rest so bad?

Object. 11. *I do not see that it goes any better with those that are so godly, than with other Men. They are as poor, and in as much trouble as others.*

Answ. And perhaps in much more, when God sees it meet. They take not earthly prosperity for their wages. They have laid up their Treasure and hopes in another World, or else they are not Christians indeed. The less they *have*, the more is *behind*; and they are content to wait till then.

Object. 12. *When you have said all that you can, I am resolved to hope well, and trust in God, and do as well as I can, and not make so much ado.*

Answ. 1. Is that *doing as well as you can*, when you will not Turn to God, but your heart is against his holy and diligent service? It is as well as you *will* indeed: but that's your misery.

2. My desire is, that you should Hope and Trust in God: But for what is it that you will

will Hope? Is it to be saved if you turn and be sanctified? For this you have Gods promise; and therefore hope for it and spare not. But if you hope to be saved without Conversion and an holy Life; this is not to hope in God, but in Satan or your selves. For God hath given you no such promise, but told you the contrary: but it's Satan and self-love that made you such promises, and raised you to such hopes.

Well, if these and such as these be all you have to say against Conversion and an holy Life, your *All* is *Nothing*, and worse than nothing: And if these and such as these seem Reasons, sufficient to perswade you to forsake God, and cast your selves into Hell, the Lord deliver you from such Reasons, and from such blind understandings, and from such senseless hardned hearts. Dare you stand to every one of these Reasons at the Bar of God? Do you think it will then serve your turn, to say, *Lord, I did not Turn, because I had so much to do in the world, or because I did not like the lives of some Professors; or because I saw men of so many minds.* O how easily will the light of that day confound and shame such reasonings as these? Had you the World to look after? Let the World which you served now pay you your wages, and

save

ſave you if it can. Had you not *a better World* to look after *firſt?* And were ye not commanded to *ſeek firſt Gods Kingdom and Righteouſneſs*, and promiſed that *other things ſhould be added to you*, Mat. 6. 33. And were ye not told, *that Godlineſs was profitable to all things, having the promiſe of this Life, and of that which is to come?* 1 Tim. 4. 8. Did the ſins of Profeſſours hinder you? You ſhould rather have been the more *heedful*, and learned by their falls to beware, and have been the more *careful*, and not to be more *careleſs*; It was the *Scripture* and not their *lives*, that was your *Rule*. Did the many Opinions of the World hinder you? Why, the Scripture, that was your Rule, did teach you but one way, and that was the right way: If you had followed that, even in ſo much as was plain and eaſy, you ſhould never have miſcarried. Will not ſuch anſwers as theſe confound and ſilence you? If theſe will not, GOD hath thoſe that will. When he asketh the man, *Mat.* 22. 12. *Friend, how cameſt thou in hither, not having on a Wedding Garment?* that is, what doſt thou in my Church among profeſſed Chriſtians, without an holy heart and life? what anſwer did he make? Why the Text ſaith, *He was ſpeechleſs*, he had nothing to ſay. The clearneſs of the

caſe,

caſe, and the Majeſty of God, will then eaſily ſtop the mouths of the moſt confident of you, though you will not be put down by any thing that we can ſay to you now, but will make good your cauſe, be it never ſo bad. I know already that never a Reaſon that now you can give me will do you any good at laſt, when your caſe muſt be opened before the Lord, and all the World.

Nay, I ſcarce think that your own Conſciences are well ſatisfied with your Reaſons. For if they are, it ſeems then you have not ſo much as a *purpoſe to Repent*. But if you do purpoſe to Repent, it ſeems you do not put much confidence in your Reaſons which you bring againſt it.

What ſay you, Unconverted ſinners? Have you any good Reaſon to give, why you ſhould not Turn, and preſently Turn with all your hearts? Or will you go to Hell in deſpight of Reaſon it ſelf? Bethink you what you do in time, for it will ſhortly be too late to bethink you. Can you find any fault with God, or his work, or wages? Is he a bad maſter? Is the Devil, whom you ſerve, a better? or is the fleſh a better? Is there any harm in an holy life? Is a life of worldlineſs, and ungodlineſs better? Do you think in your Conſciences that it would do you any harm to

be

be converted, and live an holy life? What harm *can* it do to you? Is it harm to you to have the Spirit of Christ within you? and to have a cleansed, purified heart? If it be bad to be holy, why doth God say, *Be ye holy, for I am holy*! 1 Pet. 1. 15, 16. Lev. 20. 7. Is it *evil* to be like God? Is it not said that *God made Man in his Image?* Why this *Holiness* is his *Image:* This *Adam* lost, and this Christ by his Word and Spirit would restore to you, as he doth to all that he will save. Why were you *Baptized into the Holy Ghost*, and why do you Baptize your Children into the Holy Ghost as your *Sanctifier*, if you will not be sanctified by him, but think it an hurt to you to be sanctified? Tell me truly as before the Lord; Though you are loth to live an Holy life, had you not rather *die* in the case of those that do so, than of others? If you were to die this day, had you not rather die in the case of a Converted Man, than of the Unconverted? of an holy, and heavenly Man, than of a carnal, earthly Man? and would you not say as *Balaam*, Numb. 3. 10. *Let me die the death of the righteous, and let my last end be like his?* And why will you not now be of the mind that you will be of then? *first*, or *last* you must come to this; either to be Converted, or to wish you had been, when it is too late.

But

But what is it that you are afraid of losing if you Turn? Is it your *Friends*, you will but *change* them: *God* will be your *Friend*, and *Christ* and the *Spirit* will be your *Friend*, and every *Christian* will be your *Friend*. You will get *one Friend* that will stand you in more stead than all the Friends in the world could have done. The Friends you *lose* would have but ticed you to Hell; but could not have delivered you: But the Friend you *get* will save you from Hell, and bring you to his own eternal rest.

Is it your *pleasures* that you are afraid of losing? You think you shall never have a merry day again, if once you be Converted. Alas that you should think it a greater pleasure to live in foolish sports and merriments, and please your flesh, than live in the Believing thoughts of Glory, and in the Love of God, and in righteousness, and Peace, and Joy in the Holy Ghost, in which the state of Grace consisteth! *Rom.* 14. 17. If it be a greater pleasure to you to think of your Lands and Inheritance (if you were Lord of all the Countrey) than it is to a Child to play for pins: why should it not be a greater Joy to you to think of the Kingdom of Heaven being yours, than of all the Riches or pleasures of the world? As it is but foolish

fooliſh Childiſhneſs that makes Children ſo delight in Gawds, that they would not leave them for all your Lands: ſo it is but fooliſh worldlineſs, and fleſhlineſs, and wickedneſs, that makes you ſo much delight in your Houſes, and Lands, and Meat, and Drink, and Eaſe, and Honour, as that you would not part with them for the Heavenly delights. But what will you do for pleaſure when theſe are gone? Do you not *think of that?* When *your pleaſures* end in horrour, and go out with a ſtinking ſnuff, the pleaſures of the Saints are then at the beſt. I have had my ſelf but a little taſte of the Heavenly pleaſures in the fore-thoughts of the bleſſed approaching day, and in the preſent perſwaſions of the Love of God in Chriſt: but I have taken too deep a draught of earthly pleaſures, (ſo that you may ſee, if I be partial, it is on your ſide:) and yet I muſt profeſs from that little experience, that there is no compariſon: there is more joy to be had in a day (if the Sun of Life ſhine clear upon us) in the ſtate of Holineſs, than in a whole life of ſinful pleaſures. I had *rather be a door-keeper in the houſe of God, than to dwell in the tents of wickedneſs*, Pſal. 84. 10. *A day in his Courts is better than a thouſand any where elſe*, Pſal. 84. 10. The mirth of the wicked is like

like the laughter of a mad man that knows not his own misery: and therefore *Solomon* saith of such laughter, *It is mad: and of mirth, what doth it?* Eccles.2.2. *And* Eccles.7.2,3,4,5,6. *It is better to go to the House of mourning, than to go to the House of feasting; for that is the end of all Men, and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the Countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth: It is better to hear the rebuke of the wise, than to hear the song of fools; for as the crackling of Thorns under a Pot, so is the laughter of the fool.* All the pleasure of fleshly things, is but like the scratching of a man that hath the Itch: it is his Disease that makes him desire it; and a wise man had rather be without his pleasure, than be troubled with his Itch. Your loudest laughter is but like that of a man that is tickled: he laughs when he hath no cause of Joy. And it is a wiser thing for a man to give all his Estate, and his Life to be tickled to make him laugh, than for you to part with the Love of God, and the comforts of Holiness, and the hopes of Heaven, and to cast your selves into damnation, that you may have your flesh tickled with

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the pleasure of sin for a little while. Judge as you are men, whether this be a wise mans part. It is but your carnal unsanctified nature that makes an holy life seem grievous to you, and a course of sensuality seem more delightful. If you will but Turn, the holy Ghost will give you another *Nature* and *Inclination*, and then it will be more pleasant to you to be rid of your sin, than now it is to *keep* it: and you will then say, that you knew not what a comfortable life was till now, and that it was never well with you, till God and Holiness were your delight.

Quest. *BUT how cometh it to pass that men should be so unreasonable in the matters of Salvation? they have wit enough in other matters, what makes them so loth to be converted, that there should need so many words in so plain a case, and all will not do, but the most will live and die Unconverted?*

Answ. To name them only in a few words, the causes are these.

1. Men are naturally *in Love* with earth and flesh, they are born sinners, and their nature hath an enmity to God and godliness,

as

as the Nature of a Serpent hath to a man: And when all that we can say goes against an habitual inclination of their Natures, no marvel if it little prevail.

2. They are in *Darkness*, and know not the very things that they hear. Like a man that was born and hears an high commendation of the Light: but what will *Hearing* do, unless he sees it? They know not what God is, nor what is the power of the Cross of Christ, nor what the Spirit of Holiness is, nor what it is to live in love by Faith: They know not the certainty, and suitableness, and excellency of the Heavenly Inheritance. They know not what Conversion, and a holy mind and Conversation is, even when they hear of it. They are in a mist of ignorance. They are lost and bewildred in sin: like a man that hath lost himself in the night, and knows not where he is, nor how to come to himself again, till the daylight do recover him.

3. They are wilfully confident that they need no *Conversion*, but some *partial amendment*; and that they are in the way to Heaven already, and are Converted when they are not. And if you meet a man that is quite out of his way, you may long enough call on him to turn back again, if he will not believe you

you that he is out of the way.

4. They are become ſlaves to their fleſh, and drowned in the world to make proviſion for it. Their Luſts and Paſſions, and Appetites have diſtracted them, and got ſuch an hand over them, that they cannot tell how to deny them, or how to mind any thing elſe: ſo that the Drunkard ſaith, *I love a cup of Good drink, and I cannot forbear it.* The Glutton ſaith, *I love good-chear, and I cannot forbear.* The Fornicator ſaith, *I love to have my luſt fulfilled, and I cannot forbear.* And the Gameſter *loves* to have his Sports, and he cannot forbear. So that they are become even captivated Slaves to their Fleſh, and their very *wilfulneſs* is become an *impotency*, and what they *would not* do, they ſay they *cannot*. And the Worldling is ſo taken up with earthly things, that he hath neither heart, nor mind, nor time for Heavenly: but as in *Pharaoh*'s dream, *Gen.* 41. 4. the lean Kine did eat up the fat ones: ſo this lean and barren earth doth eat up all the thoughts of Heaven.

5. Some are ſo carried away by the ſtream of evil company, that they are poſſeſſed with hard thoughts of a godly life, by hearing them ſpeak againſt it: or at leaſt they think they may venture to do as they ſee moſt do,

and so they hold on in their sinful waies; and when one is cut off, and cast into Hell, and *another* snatcht away from among them to the same condemnation; it doth not much daunt them, because they see not whither they are gone: poor wretches, they hold on in their ungodliness, for all this; for they little know that their companions are now lamenting it in torments. In *Luk.* 16. The rich man in Hell would fain have had one to warn his five Brethren, lest they should come to that place of Torment. It's like he knew their minds and lives, and knew that they were hasting thither, and little dreamt that he was there; yea, and would little have believed one that should have told them so. I remember a Passage that a Gentleman, yet living, told me he saw upon a Bridge over *Severn*. A Man was driving a Flock of fat Lambs, and something meeting them, and hindring their passage, one of the Lambs leapt upon the wall of the Bridge, and his Legs slipping from under him, he fell into the stream: the rest seeing him, did one after one, leap over the Bridge into the stream, and were all, or almost all drowned: Those that were *behind* did little know what was become of them that were gone before, but

Mr. *R. Rowly* of *Shrewsbury* upon *Acham*-Bridge.

but thought they might venture to follow their Companions: but as soon as ever they were over the wall, and falling headlong, the case was altered. Even so it is with Unconverted Carnal Men. *One* dieth by them, and drops into Hell, and *another* follows the same way: and yet they will go after them, because they think not whither they are gone. Oh, but when death hath once opened their eyes, and they see what's on the other side of the wall: even in another world, then what would they give to be where they were!

6. Moreover, they have a subtil malicious enemy, that is unseen of them, and plaies his Game in the dark: and it is his principal business to hinder their Conversion; and therefore to keep them where they are, by perswading them not to believe the Scriptures, or not to trouble their minds with these matters: or by perswading them to think ill of a godly life, or to think that it's more ado than needs, and that they may be saved without Conversion, and without all this stir; and that God is so merciful, that he will not damn any such as they: or at least, that they may stay a little longer, and take their pleasure, and follow the world a little longer yet, and then let it go, and repent hereafter. And by such juggling,

deluding cheats as these, the Devil keeps the most in his captivity, and leadeth them to his misery.

These, and such like impediments as these, do keep so many thousands Unconverted, when *God* hath *done* so much, and *Christ* hath *suffered* so much, and *Ministers* have *said* so much for their Conversion: when their *Reasons* are silenced, and they are not able to answer the Lord that calls after them, [*Turn ye, Turn ye, why will ye die?*] yet all comes to nothing with the greatest part of them: and they leave us no more to do after all, but to sit down and lament their wilful misery.

I Have now shewed you the Reasonableness of Gods Commands, and the unreasonableness of wicked mens disobedience. If nothing will serve turn, but men will yet refuse to Turn, we are next to consider who it is long of, if they be damned. And this brings me to the last Doctrine; which is,

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Doct. 7. *THat if after all this men will not Turn; it is not long of God that they are Condemned, but of themselves, even their*

their own wilfulneſs. They die becauſe they will die, that is, becauſe they will not Turn.

If you will go to Hell, what remedy? God here acquits himſelf of your blood; it ſhall not lie on *him* if you be loſt. A negligent Miniſter may draw it upon *him*; and thoſe that incourage you, or hinder you not in ſin may draw it upon *them*; but be ſure of it, it ſhall not lie upon God. Saith the Lord concerning his unprofitable Vineyard, *Iſa.* 5. 1, 2, 3, 4. [*Judge I pray you, betwixt me and my Vineyard, what could have been done more to my Vineyard, that I have not done in it?*] When he had *planted it in a fruitful ſoil, and fenced it, and gathered out the ſtones, and planted it with the choiceſt Vines*: What ſhould he have done more to it? He hath made you men, and endued you with Reaſon; he hath furniſhed you with all external neceſſaries, all creatures are at your ſervice; He hath given you a righteous perfect Law. When ye had broke it, and undone your ſelves, he had pity on you, and ſent his Son by a miracle of condeſcending mercy to die for you, and be a Sacrifice for your ſins, and he *was in Chriſt reconciling the World to himſelf.* The Lord Jeſus hath made you a deed of gift of himſelf, and eternal life with him, on the condition you will but

accept it, and return. He hath on this reasonable condition offered you the free pardon of all your sins: he hath Written this in his Word, and Sealed it by his Spirit, and sent it you by his Ministers; they have made the offer to you an hundred, and an hundred times, and called you to accept it, and to turn to God. They have in his name intreated you, and reasoned the case with you, and answered all your frivolous Objections. He hath long waited on you, and staid your leisure; and suffered you to abuse him to his face. He hath mercifully sustained you in the midst of your sins: he hath compassed you about with all sorts of mercies: He hath also intermixt afflictions, to mind you of your folly, and call you to your wits: And his Spirit hath been often striving with your hearts, and saying there, [*Turn sinner, Turn to him that calleth thee: Whither art thou going? What art thou doing? Dost thou know what will be the end? How long wilt thou hate thy friends, and love thine enemies? When wilt thou let go all and Turn and deliver up thy self to God, and give thy Redeemer the possession of thy soul? When shall it once be?*] These pleadings have been used with thee. And when thou hast delayed, thou hast been urged to make haste, and God hath called to thee,

[*To*

[*To day, while it is called to day, harden not thy heart: Why not now without any more delay?*] Life hath been set before you; The Joyes of heaven have been opened to you in the Gospel; The Certainty of them hath been manifested; The Certainty of the everlasting Torments of the damned hath been declared to you. Unless you would have had a *sight* of *Heaven and Hell*, what could you desire more? Christ hath been, as it were, set forth crucified before your eyes, *Gal.* 3. 1. You have been an hundred times told that you are but lost Men till you come unto him; As oft you have been told of the evil of sin, of the vanity of sin, the world, and all the pleasures and wealth it can afford; of the shortness and uncertainty of your lives, and the endless duration of the Joy, or Torment of the life to come. All this, and more than this have you been told, and told again; even till you were weary of hearing it, and till you could make the lighter of it, because you had so often heard it, like the Smiths Dog, that is brought by custom to sleep under the noise of the hammers, and when the sparks do fly about his ears; and though all this have not converted you, yet you are alive, and might have mercy to this day, if you had but hearts to entertain it. And now let

Reason it self be Judge; whether it be long of God or you, if after all this you will be unconverted and be damned? If you *die now*, it is because you will die. What should be said more to you? or what course should be taken, that is liker to prevail? Are you able to say and make it good, *We would fain have been converted, and become new creatures, but we could not; we would fain have forsaken our sins, but could not; we would have changed our Company, and our thoughts, and our Discourse, but we could not.* Why, could you not if you would? What hindred you but the wickedness of your hearts? Who *forced* you to sin? or who did hold you back from Duty? Had not you the same teaching, and time, and liberty to be godly as your godly Neighbours had? Why then could not you have been godly as well as they? were the Church doors shut against you? or did you not keep away your selves? or sit and sleep, or hear as if you did not hear? Did God put in any exceptions against you in his Word, when he invited sinners to return; and when he promised mercy to those that do return? Did he say, [*I will pardon all that repent except thee?*] Did he shut you out from the liberty of his holy worship? Did he forbid you to pray to him any more than others?

You

You know he did not. God did not *drive* you away from him, but you forsook him, and run away your selves. And when he called you to him you *would* not come. If God had excepted you out of the general promise and offer of mercy, or had said to you; [*Stand off, I will have nothing to do with such as you: Pray not to me, for I will not hear you: if you repent never so much, and cry for mercy never so much, I will not regard you:*] if God had left you nothing to trust to but desperation, then you had had a fair excuse. You might have said, [*To what end should I repent and turn, when it will do no good?*] But this was not your case. You might have had Christ to be your Lord and Saviour, your Head and Husband as well as others, and you *would not*: because you felt not your selves sick enough for the Physician; and because you could not spare your Disease: In your hearts you said as those Rebels, *Luk.* 19. 14. [*We will not have this man to reign over us.*]. Christ *would have gathered you under the wings* of his Salvation, *and you would not*, Mat. 23. 37. What desires of your welfare did the Lord express in his holy Word? With what compassion did he stand over you and say, [*O that my people had hearkned unto me, and that they had walked in my waies!* Psalm

81.13. *O that there were such a heart in this people, that they would fear me, and keep all my Commandments alwaies, that it might be well with them, and with their Children for ever!* Deut. 5.20. [*O that they were wise, that they understood this! and that they would consider their latter end!*] Deut. 32. 29. He would have been your God, and done all for you that your souls could well desire; but you loved the world and your flesh above him, and therefore you *would not hearken* to him; though you complemented with him, and gave him high Titles, yet when it came to the closing, *you would have none of him*, Psal. 81.11, 12. No marvel then if *He gave you up to your own hearts lusts and you walked in your own Counsels.* He condescends to reason, and pleads the case with you, and asks you, [*What is there in me, or my service, that you should be so much against me! What harm have I done thee, sinner! Have I deserved this unkind dealing at thy hand? Many mercies have I shewed thee; for which of them dost thou thus despise me? Is it I, or is it Satan that is thy enemy? Is it I, or is it thy carnal self that would undo thee? Is it an holy life, or a life of sin that thou hast cause to fly from? If thou be undone, thou procurest this to thy self, by forsaking me the Lord that would have saved*

thee,

thee, Jer. 2. 17. *Doth not thy own wickedness correct thee, and thy sin reprove thee; thou mayest see that it is an evil and bitter thing, that thou hast forsaken me, Jer. 2. 19. What iniquity have you found in me, that you have followed after vanity, and forsaken me?* Jer. 2. 5, 6.] He calleth out as it were to the brutes to hear the Controversie he hath against you, *Mic. 2. 3, 4, 5. Hear O ye Mountains the Lord's Controversie, and ye strong Foundations of the Earth; for the Lord hath a Controversie with his people, and he will plead with Israel. O my people, what have I done unto thee, and wherein have I wearied thee? testifie against me, for I brought thee up out of Egypt, and redeemed thee, &c. Hear O Heavens, and give ear O Earth; for the Lord hath spoken. I have nourished and brought up Children, and they have rebelled against me. The Ox knoweth his owner, and the Asse his Master's crib; but Israel doth not know, my people doth not consider. Ah sinful Nation, a people laden with iniquity, a Seed of evil doers, &c. Isa. 1. 2, 3, 4.* [*Do you thus requite the Lord, O foolish people, and unwise? Is not he thy Father that bought thee? Hath he not made thee, and established thee?* Deut. 32. 6.] When he saw this you forsook him even for nothing, and turned away

from

from your Lord and Life, to hunt after the chaff and feathers of the world, he told you of your folly, and called you to a more profitable employment, *Isa.* 55. 1, 2, 3. [*Wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. Encline your ear, and come unto me: hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David, ——Seek ye the Lord while he may be found: Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon*, ver. 6, 7.] And so *Isa.* 1. 16, 17, 18. And when you would not hear, what complaints have you put him to, charging it on you as your wilfulness and stubbornness! *Jer.* 2. 12, 13. [*Be astonished O Heavens at this, and be horribly afraid. —— For my people have committed two evils: they have forsaken me the Fountain of living waters; and hewed them out Cisterns, broken Cisterns that can hold no water.*] Many a time hath Christ proclaimed that free invitation to you, *Rev.* 22. 17. *Let him that is a thirst come:*

come: and whosoever will, let him take the water of life freely.] But you put him to complain after all his offers: [*They will not come to me that they may have life* Joh. 5. 40.] He hath invited you to feast with them in the Kingdom of his Grace; and you have had excuses from your grounds, and your Cattle, and your Worldly business, and when you *would* not come, you have said you *could not*: and provoked him to resolve that you should never *taste of his Supper*, Luk. 14. 15 to 25. And who is it long of now but your selves? and what can you say is the chief cause of your damnation, but your own *Will*? you would be damned. The whole case is laid open by Christ himself, *Prov.* 1. from the 20. to the end. [*Wisdom crieth without, she uttereth her voice in the streets, she crieth in the chief place of the Concourse*, —— *How long ye simple ones will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge? Turn ye at my reproof, behold I will pour out my spirit unto you, I will make known my words unto you. Because I have called and ye refused, I have stretched out my hands, and no man regarded, but ye have set at nought all my counsel, and would none of my reproofs: I also will laugh at your Calamity, I will mock when your fear cometh: when your*

fear

fear cometh as desolation, and your destruction cometh as a whirlwind; when distress, and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsels: they despised all my reproof: Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth to me shall dwell safely, and shall be quiet from the fear of evil.] I thought best to recite the whole Text at large to you, because it doth so fully shew the cause of the destruction of the wicked. It is not because God would not teach them; but because *they* would not learn. It is not because God would not call them, but because they would not Turn at his reproof. Their *wilfulness* is their undoing.

Use.

FRom what hath been said, you may further learn these following things.

1. From hence you may see, not only what

what blasphemy and impiety it is, to lay the blame of mens destruction upon God; but also how unfit these wicked wretches are to bring in such a charge against their Maker. They cry out upon God, and say, He gives them not Grace, and his Threatnings are severe, and God forbid that all should be damned that be not Converted and Sanctified: and they think it hard measure that a short sin should have an endless suffering; and if they be damned, they say, they cannot help it: When in the mean time, they are busie about their own destruction, even cutting the throat of their own souls, and will not be perswaded to hold their hands. They think *God* were *cruel*, if *he* should damn them; and yet they are so *cruel* to *themselves*, that they *will run* into the fire of Hell; when God hath told them it is a little before them, and neither intreaties nor threatnings, nor any thing that can be said, will stop them. We see them almost undone: their careless, worldly, fleshly lives do tell us that they are in the power of the Devil; we know if they die before they are Converted, all the World cannot save them; and knowing the uncertainty of their lives, we are afraid every day left they drop into the fire. And therefore we intreat them to pity

their

their own souls, and not to undo themselves when mercy is at hand, and they *will not* hear us. We intreat them to cast away their sin, and come to Christ without delay, and to have some mercy on themselves; but they will have none. And yet they think that God must be cruel if he condemn them. O wilful wretched Sinners! It is not *God* that is *cruel* to you; it is *you* that are *cruel* to your selves. You are told you must *Turn or burn*, and yet you *Turn not*. You are told that if you will needs keep your sins, you shall keep the Curse of God with them: and yet you *will* keep them. You are told that there is no way to *Happiness* but by *Holiness*, and yet you *will* not be Holy. What would you have God say more to you? What would you have him *do* with his mercy? He offereth it you, and you will not have it. You are in the ditch of sin and misery, and he would give you his hand to help you out, and you refuse his help: he would cleanse you of your sins, and you had rather keep them. You *love* your Lust, and *love* your Gluttony and Sports, and Drunkenness, and *will not* let them go; would you have him bring you to Heaven whether you will or no? Or would you have him bring you and your sins to Heaven together? Why that's an impossibility;

sibility; you may as well expect he should turn the Sun into darkness. What, an unsanctified fleshly heart be in heaven! it cannot be: *There entreth nothing that is unclean*, Rev. 21. 17. *For what communication hath light with darkness, or Christ with Belial?* 2 Cor. 6. 14, 15. *All the day long hath he stretched out his hands to a disobedient and gain-saying people*, Rom. 10. 25. What will you *do* now? Will you cry to God for *mercy*! Why, God calleth upon *you* to have *mercy* upon your selves, and you *will* not. Ministers see the Poisoned Cup in the Drunkards hand, and tell him, *There is Poison in it*, and desire him to have *Mercy* on his Soul, and forbear, and he *will not* hear us: drink it he *must* and *will*: he loves it, and therefore though Hell comes next, he saith, he *cannot help it*. What should one say to such men as these? We tell the ungodly careless Worldling, *It is not such a life that will serve the turn, or ever bring you to heaven. If a Bear were at your back, you would mend your pace; and when the Curse of God is at your back, and Satan and Hell are at your back, will you not stir, but ask, What needs all this ado? Is an Immortal Soul of no more worth? O have mercy upon your selves!* But they will have no mercy on themselves, nor once regard us. We tell them, the end will

be

be bitter. Who can dwell with the Everlasting Fire? And yet they will have no mercy upon themselves. And yet will these shameless Wretches say, that God is more merciful than to condemn them? when it is themselves that cruelly and unmercifully *run* upon Condemnation, and if we should go to them with our Hats in our hands, and intreat them, we cannot stop them. If we should fall down on our Knees to them, we cannot stop them; but to Hell they *will*, and yet will not believe that they are going thither. If we beg of them for the sake of God that made them, and preserveth them; for the sake of Christ that died for them; for the sake of their own poor Souls, to pity themselves, and go no further in the way to Hell, but come to Christ while his Arms are open, and enter into the state of Life while the Door stands open, and now take mercy while mercy may be had; they *will not* be perswaded. If we should *die* for it, we cannot get them so much as now and then to *consider* with themselves of the matter, and to turn. And yet they can say, *I hope God will be merciful.* Did you never consider what he saith, *Isa.* 27. 11. [*It is a People of no understanding; therefore he that made them will not have mercy on them;*

and

and he that formed them will shew them no favour.] If *another* man will not cloath you when you are naked, and feed you when you are hungry, you will say, he is unmerciful. If he should cast you into Prison, or beat and torment you, you would say he is unmerciful. And yet you will do a thousand times more against your selves, even cast away both soul and body for ever, and never complain of your own unmercifulness. Yea, and God that waited upon you all the while with his Mercy, must be taken to be unmerciful, if he punish you after all this. Unless the Holy God of Heaven will give these Wretches leave to trample upon his Sons Blood, and with the Jews, as it were again to spit in his face, and do despite to the Spirit of Grace, and make a jest of sin, and a mock at holiness, and set more light by saving mercy, than by the filth of their fleshly pleasures; and unless after all this he will save them by the mercy which they cast away, and would none of, God himself must be called unmerciful by them. But he will be Justified when he Judgeth; and he will not stand or fall at the Bar of a sinful Worm.

I know there are many particular Cavils that are brought by them against the Lord,

but

but I shall not here stay to answer them particularly, having done it already in my *Treatise of Judgement*, to which I shall refer them. Had the disputing part of the World been as careful to avoid sin and destruction, as they have been busie in searching after the cause of them, and forward indirectly to impute it to God, they might have exercised their wits more profitably, and have less wronged God, and sped better themselves. When so ugly a Monster as sin is within us, and so heavy a thing as punishment is on us, and so dreadful a thing as Hell is before us, one would think it should be an easie question, who is in the fault, and whether God or Man be the Principal or Culpable Cause? Some men are such favourable Judges of themselves, that they are proner to accuse the Infinite Perfection and Goodness it self, than their own hearts; and imitate their first Parents that said, [*The Serpent tempted me, and the Woman that thou gavest me, gave unto me, and I did eat,*] secretly implying, that God was the Cause. So say they, [*The understanding that thou gavest me, was unable to discern; the will that thou gavest me, was unable to make a better choice, the Objects which thou didst set before me, did entice me, the temptation which thou didst permit*

to

to assault me, prevailed against me.] And some are so loth to think that God can make a self-determining Creature, that they dare not deny him that which they take to be his Prerogative, to be the Determiner of the Will in every sin, as the first efficient immediate Physical Cause. And many could be content to acquit God from so much causing of evil, if they could but reconcile it with his being the chief cause of good; as if Truths would be no longer Truths, than we are able to see them in their perfect order and co-herence: because our ravelled Wits cannot set them right together, nor assign each Truth its proper place, we presume to conclude that some must be cast away. This is the fruit of proud self-conceitedness, when men receive not Gods Truth as a Child his Lesson, in an holy submission to the holy Omniscience of our Teacher, but as Censurers that are too wise to learn.

Object. *But we cannot Convert our selves till God Convert us: we can do nothing without his Grace: It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.*

Answ. 1. God hath two degrees of mercy to shew: the mercy of Conversion first; and

and the mercy of Salvation lost: the latter he will give to none but those that *will* and *run*, and hath promised it to them only. The former is to make them *willing* that were *unwilling*: and though your own *willing* and endeavours deserve not his Grace; yet your *wilful refusal* deserveth that it should be denied to you. Your *disability* is your very *unwillingness* it self, which excuseth not your sins, but maketh it the greater. You *could* Turn if you were but truly willing: and if your *wills* themselves are so corrupted, that nothing but effectual Grace will move them, you have the more cause to seek for that Grace, and yield to it, and do what you can in the use of means, and not neglect it, or set against it. Do what you are able first, and then complain of God for denying you Grace if you have cause.

Object. *But you seem to intimate all this while that Man hath Free-will.*

Anſ. The Dispute about Free-will is beyond your capacity; I shall therefore now trouble you with no more but this about it. Your will is naturally a *free*, that is, a *self-determining faculty*, but it is *wickedly inclined*, and *backward to do good*: and therefore we see by sad experience, that it

it hath not a *vertuous moral freedom.* But that is the *wickedness* of it, which deserveth the punishment. And I pray you let us not befool our selves with Opinions. Let the case be your own. If you had an Enemy so malicious, that he falls upon you, and beats you every time he meets you, and takes away the lives of your Children, will you excuse him, because he saith, [*I have not free-will, it is my nature; I cannot chuse, unless God give me grace?*] If you have a Servant that robbeth you, will you take such an Answer from him? Might not every Thief and Murderer that is hanged at the Assize give such an Answer, [*I have not free-will; I cannot change my own heart: What can I do without Gods Grace?*] And shall they therefore be acquit? If not, why then should you think to be acquit for a course of sin against the Lord?

2. FRom hence also you may observe these three things together. 1. What a subtil Tempter Satan is. 2. What a deceitful thing Sin is. 3. What a foolish Creature corrupted man is. *A subtil Tempter* indeed, that can perswade the greatest part of the world to go wilfully into Everlasting Fire, when they have

have so many warnings and disswasives, as they have. A *deceitful thing is sin* indeed, that can bewitch so many thoulands to part with Everlasting Life, for a thing so base and utterly unworthy! A *foolish Creature* is Man indeed, that will be cheated of his Salvation for nothing, yea for a *known nothing*; and that by an Enemy, and a known Enemy. You would think it impossible that any man in his wits should be perswaded for a little to cast himself into the fire, or water, or into a Coal-pit, to the destruction of his life, and yet men will be inticed to cast themselves into Hell. If your natural lives were in your own hands, that you should not die till you would kill your selves, how long would most of you live? and yet when your Everlasting Life is so far in your own hands under God, that you cannot be undone till you undo your selves, how few of you will forbear your own undoing? Ah what a silly thing is man! and what a bewitching and befooling thing is Sin?

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3. FRom hence also you may learn, that it is no great wonder if wicked men be hinderers of others in the way to Heaven, and would have as many Unconverted as they

they can, and would draw them into sin, and keep them in it! Can you expect that they should have mercy on others, that have none upon themselves? and that they should much stick at the destruction of others, that stick not to destroy themselves? They do no worse by others, than they do by themselves.

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4. LAstly, you may hence learn, that the greatest Enemy to man is himself; and the greatest Judgement in this life that can befal him, is to be left to himself; and that the great work that Grace hath to do, is to save us from our selves, and the greatest accusations and complaints of Men should be against themselves, and that the greatest work that we have to do our selves, is to resist our selves; and the greatest Enemy that we should daily pray, and watch, and strive against, is our own carnal hearts and wills, and the greatest part of your work, if you would do good to others, and help them to heaven, is to save them from themselves, even from their own blind understandings, and corrupted wills, and perverse affections, and violent passions, and unruly senses. I only name all these for brevity sake, and leave them to your further consideration.

WEll Sirs, now we have found out the great Delinquent and Murderer of Souls, (even mens selves, their own wills) what remains but that you judge according to the Evidence, and confess this great iniquity before the Lord, and be humbled for it, and do so no more? To these three ends distinctly, I shall add a few words more. 1. Further to convince you. 2. To humble you. And 3. To reform you, if there be yet any hope.

1. We know so much of the exceeding *gracious Nature of God*, who is willing to do good, and delighteth to shew mercy, that we have no reason to suspect *him* of being the culpable cause of our death, or to call him cruel: he made all good, and he preserveth and maintaineth all; the eyes of all things do wait upon him, and he giveth them their meat in due season; he openeth his hand, and satisfieth the desires of all the living, *Psal.* 145. 15, 16. He is not only *Righteous in all his waies*, (and therefore will deal justly) *and holy in all his works*, (and therefore not the Author of sin) but [*He is also good to all; and his tender mercies are over all his works*,] Psal. 14. 5. 17, 19.

But as for *Man*, we know his mind is dark, his

his will perverse, his affections carry him so head-long, that he is fitted by his folly and corruption to such a work as the destroying of himself. If you saw a Lamb lie killed in the way, would you sooner suspect the *Sheep*, or the *Dog* or *Wolf*, to be the Author of it, if they both stand by? Or if you see an house broken, and the people murdered, would you sooner suspect the *Prince* or *Judge*, that is wise and just, and had no need; or a *known Thief or Murderer?* I say therefore as *Jam.* 1. 13, 14, 15. [*Let no man say when he is tempted, that he is tempted of God, for God cannot be tempted with evil, neither tempteth he any man,* (to draw him to sin) *but every man is tempted when he is drawn away of his own lust, and enticed.* Then *when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death.*] You see here, that Sin is the Brat of your own Concupiscence, and not to be fathered on God; and that death is the Off-spring of your own sin, and the fruit which it will yield you as soon as it is ripe. You have a Treasure of evil in your selves as a Spider hath of poison, from whence you are bringing forth hurt to your selves; and spinning such Webs as intangle your own Souls. Your *nature* shews, it's you that are the cause.

2. It's evident that you are your own

destroyers, in that you are so *ready to entertain any Temptation* almost that is offered you. Satan is scarce readier to move you to any evil, than you are ready to hear, and to do as he would have you. If he would tempt your understanding to errour and prejudice, you yield. If he would hinder you from good resolutions, it is soon done. If he would cool any good desires or affections, it is soon done. If he would kindle any lust or vile affections and desires in you, it is soon done: If he will put you on to evil thoughts, or deeds, you are so free, that he needs no Rod or Spur; if he would keep you from holy thoughts, and words, and waies, a little doth it, you need no curb. You examine not his suggestions, nor resist them with any resolution, nor cast them out as he casts them in, nor quench the sparks which he endeavoureth to kindle: but you set in with him, and meet him half way, and embrace his motions, and tempt him to tempt you. And it's easie to catch such greedy fish that are ranging for a Bait, and will take the bare Hook.

3. Your destruction is evidently long of your selves, in that you resist all that would help to save you, and would do you good, or hinder you from undoing your selves. God would help and save you by his Word, and

you

you resist it, it is too strict for you. He would sanctifie you by his *Spirit*, and you resist and quench it. If any man reprove you for your sin, you fly in his face with evil words; and if he would draw you to an holy life, and tell you of your present danger, you give him little thanks, but either bid him look to himself, he shall not answer for you, or else at best, you put him off with an heartless thanks, and will not Turn when you are perswaded. If Ministers would privately instruct and help you, you will not come at them; your unhumbled Souls do feel but little need of their help. If they would Catechize you, you are too old to be Catechized, though you are not too old to be ignorant and unholy. Whatever they can say to you for your good, you are so self-conceited and wise in your own eyes, (even in the depth of ignorance) that you will regard nothing that agreeth not with your present conceits: but contradict your Teachers, as if you were wiser than they; you resist all that they can say to you, by your ignorance and wilfulness, and foolish Cavils, and shifting Evasions, and unthankful Rejections; so that no good that is offered can find any welcom acceptance and entertainment with you.

4. Moreover, it's apparent that you are

ſelf-deſtroyers, in that you *draw the matter of your ſin and deſtruction even from the bleſſed God himſelf.* You like not the contrivances of his Wiſdom: You like not his Juſtice, but take it for cruelty: You like not his Holineſs, but are ready to think he is ſuch a one as your ſelves, *Pſal.* 50. 21. and makes as light of ſin as you: You like not his Truth, but would have his Threatenings, even his peremptory Threatenings prove falſe. And his goodneſs, which you ſeem moſt highly to approve, you partly reſiſt, as it would lead you to Repentance, and partly abuſe, to the ſtrengthening of your ſin, as if you might the freelier ſin, becauſe God is Merciful, and becauſe his Grace doth ſo much abound.

5. Yea you *fetch deſtruction from the bleſſed Redeemer, and Death from the Lord of Life himſelf.* And nothing more imboldneth you in ſin, than that Chriſt hath died for you; as if now the danger of death were over, and you might boldly venture: As if Chriſt were become a ſervant to Satan and your ſins, and muſt wait upon you while you are abuſing him: and becauſe he is become the Phyſician of Souls, and is able to ſave to the utmoſt all that come to God by him; you think he muſt ſuffer you to refuſe his help, and throw away his Medicines, and muſt ſave you whether

ther you will come to God by him or no: so that a great part of your sins are occasioned by your bold presumption upon the death of Christ.

Not considering that he came to Redeem his People from their sins, and to Sanctifie them a peculiar People to himself, and to conform them in Holiness to the Image of their Heavenly Father, and to their Head, *Mat.* 1. 21. *Tit.* 2. 14. 1 *Pet.* 1. 15, 16. *Col.* 3. 10, 11. *Phil.* 3. 9, 10.

6. You also *fetch your own destruction from all the Providences and works of God.* When you think of his Eternal Fore-knowledge and Decrees, it is to harden you in your sin, or possess your minds in quarrelling thoughts, as if his Decrees might spare you the labour of Repentance and an Holy Life, or else were the cause of your sin and death. If he afflict you, you repine; if he prosper you, you the more forget him, and are the backwarder to the thoughts of the Life to come. If the wicked prosper, you forget the End that will set all Reckonings straight; and are ready to think, it's as good be wicked as godly. And thus you draw your death from all.

7. And the like you do *from all the Creatures and mercies of God* to you. He giveth

them to you as the Tokens of his Love, and Furniture for his Service, and you turn them against him, to the pleasing of your flesh. You eat and drink to please your appetite, and not for the glory of God, and to inable you for his work. Your Cloaths you abuse to pride. Your Riches draw your hearts from heaven, *Phil.* 3. 18. Your Honours and Applause do puff you up: If you have health and strength, it makes you more secure, and forget your end. Yea, other mens mercies are abused by you to your hurt. If you see their Honours and Dignity, you are provoked to envy them. If you see their Riches, you are ready to covet them. If you look upon Beauty, you are stirred up to Lust. And it's well, if Godliness be not an Eye-sore to you.

8. The *very Gifts that God bestowith* on you, and the *Ordinances* of Grace which he hath instituted for his Church, you turn to sin. If you have better parts than others, you grow proud and self-conceited: If you have but common gifts, you take them for special Grace. You take the bare hearing of your Duty for so good a work, as if it would excuse you for not obeying it. Your Prayers are turned into sin, because you *regard iniquitie in your hearts*, Psalm 66. 18. *and depart not from iniquity when you call on the Name*

Name of the Lord, 2 Tim. Your *Prayers are abominable, because you turn away your Ear from hearing the Law*, Prov. 28.9. And are more ready to offer the Sacrifice of Fools, (thinking you do God some special service) than to hear his Word, and obey it, *Eccles.* 5.1. You examine not your selves before you receive the Supper of the Lord, but not discerning the Lords body, do eat and drink Judgement to your selves, 1 *Cor.* 11.28,29.

9. Yea the *persons that you converse with, and all their actions*, you make the occasions of your sin and destruction. If they live in the fear of God, you hate them. If they live ungodlily, you imitate them. If the wicked are many, you think you may the more boldly follow them: If the godly be few, you are the more imboldned to despise them. If they walk exactly, you think they are too precise; if one of them fall in a particular temptation, you stumble upon them, and turn away from holiness, because that others are imperfectly holy: as if you were warranted to break your Necks; because some others have by their heedlesness strained a Sinew, or put out a Bone. If a Hypocrite discover himself, you say, *They are all alike*, and think your selves as honest as the best. A Professor can scarce slip into any miscarriage,

but because he cuts his finger, you think you may boldly cut your throats. If Ministers deal plainly with you, you say they rail. If they speak gently or coldly, you either sleep under them, or are little more affected than the seats you sit upon. If any Errours creep into the Church, some greedily entertain them, and others reproach the Christian Doctrine for them, which is most against them. And if we would draw you from any ancient rooted Errour, which can but plead two, or three, or six, or seven hundred years custom, you are as much offended with a motion for Reformation, as if you were to lose your life by it, and hold fast old Errors, while you cry out against *new* ones. Scarce a difference can arise among the Ministers of the Gospel, but you will fetch your own death from it. And you will not hear, or at least not obey the unquestionable Doctrine of any of those that jump not with your conceits: *One* will not hear a Minister, because he readeth his Sermons, and another will not hear him, because he doth not read them. *One* will not hear him, because he saith the Lords Prayer: and another will not hear him because he doth not use it. *One* will not hear them that are *for* Episcopacy, and another will not hear them that are *against* it.

And

And thus I might shew it you in many other cases, how you turn all that comes near you to your own destruction; so clear is it that the ungodly are self-destroyers, and that their perdition is of themselves.

METhinks, now upon the consideration of what is said, and the review of your own waies, you should bethink you what you have done, and be ashamed and deeply humbled to remember it. If you be not, I pray you consider these following Truths.

1. To be your own destroyers, is to sin against the deepest principle in your Natures, even the principle of self-preservation. Every thing naturally desireth or inclineth to its own felicity, welfare or perfection. And will you set your selves to your own destruction? when you are commanded to love your Neighbours as your selves: it is supposed that you naturally love your selves. But if you love your Neighbours no better than your selves, it seems you would have all the world damned.

2. How extreamly do you cross your own intentions! I know you intend not your own damnation, even when you are procuring it; you think you are but doing good

good to your ſelves, by gratifying the deſires of your fleſh. But alas, it is but as a draught of cold Water in a Burning Feavor, or as the ſcratching of an itching Wild-fire which increaſeth the diſeaſe and pain. If indeed you would have pleaſure, profit, or honour, ſeek them where they are to be found, and do not hunt after them in the way to Hell.

3. What pity is it, that you ſhould do that againſt your ſelves, which none elſe in Earth or Hell can do! If all the world were combined againſt you, or all the Devils in Hell were combined againſt you, they could not deſtroy you without your ſelves, nor make you ſin but by your own conſent. And will you do that againſt your ſelves which no one elſe can do? You have hateful thoughts of the Devil, becauſe he is your Enemy, and endeavoureth your deſtruction. And will you be worſe than Devils to your ſelves? Why thus it is with you, if you had hearts to underſtand it; when you run into ſin, and run from Godlineſs, and refuſe to Turn at the Call of God, you do more againſt your own Souls, than Men or Devils could do beſides. And if you ſhould ſet your ſelves, and bend your Wits to do your ſelves the greateſt miſchief, you could not deviſe to do a greater.

4. You

4. You are falſe to the truſt that God hath repoſed in you. He hath much intruſted you with your own Salvation: and will you betray your truſt? He hath ſet you with all diligence to keep your hearts; and is this the keeping of them? *Prov.* 4. 23.

5. You do even forbid all others to pity you, when you will have no pity on your ſelves: If you cry to God in the day of your Calamity, for Mercy, Mercy; What can you expect, but that he ſhould thruſt you away, and ſay, [*Nay, thou wouldſt not have mercy on thy ſelf: Who brought this upon thee but thy own wilfulneſs?*] And if your Brethren ſee you everlaſtingly in miſery, how ſhall they pity you that were your own deſtroyers, and would not be diſſwaded?

6. It will everlaſtingly make you your own Tormentors in Hell to think on it, that you brought your ſelves wilfully to that miſery. O what a griping thought it will be for ever to think with your ſelves, That this was your own doing! That you were warned of this Day, and warned again, but it would not do: That you wilfully ſinned, and wilfully turned away from God: That you had time as well as others, but you abuſed it: You had Teachers as well as others, but you refuſed their inſtruction: You had

had holy Examples, but you did not imitate them: You were offered Christ, and Grace, and Glory as well as others, but you had more mind of your fleshly pleasure: You had a price in your hands, but you had not a heart to lay it out, *Prov.* 17. 16. Can it choose but torment you to think of this your present folly? O that your eyes were opened to see what you have done in the wilful wronging of your own souls! and that you better understood those words of God, *Prov.* 8. 33, 34, 35, 36. *Hear instruction and be wise, and refuse it not: Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors; For whoso findeth me findeth life, and shall obtain the favour of the Lord. But he that sinneth against me, wrongeth his own soul: All they that hate me love death.*

AND now I am come to the Conclusion of this work, my heart is troubled to think how I shall leave you: left after this the flesh should still deceive you, and the World and the Devil should keep you asleep, and I should leave you as I found you, till you awake in Hell. Though in care of your poor souls, I am afraid of this, as knowing the.

the obstinacy of a carnal heart: yet I can say with the Prophet *Jeremy*, 17. 16. *I have not desired the woful day, the Lord knoweth.*] I have not with *James* and *John* desired that *fire might come from heaven* to consume them that refused Jesus Christ, *Luk.* 9. 54. But it is the preventing of the Eternal fire that I have been all this while endeavouring: And O that it had been a needless work! That God and Conscience might have been as willing to spare me this labour, as some of you could have been. Dear Friends! I am so loth you should lie in everlasting fire, and be shut out of Heaven, if it be possible to prevent it, that I shall once more ask you, What do you now resolve? Will you Turn or die? I look upon you as a Physician on his Patient in a dangerous disease: that saith to him, [*Though you are far gone, take but this Medicine, and forbear but these few things that are hurtful to you, and I dare warrant your life; but if you will not do this, you are but a dead man.*] What would you think of such a man, if the Physician and all the Friends he hath cannot perswade him to take *one* Medicine to save his life, or to forbear one or two poysonous things that would kill him? This is your case. As far as you are gone in sin, do but now

Turn

Turn and come to Christ, and take his Remedies, and your souls shall live. Cast up your deadly sins by Repentance, and return not to the Poisonous Vomit any more, and you shall do well. But yet if it were your bodies that we had to deal with, we might partly know what to do for you. Though you would not consent, you might be held or bound, while the Medicine were poured down your throats, and hurtful things might be kept from you. But about your souls it cannot be so; we cannot Convert you against your wills. There is no carrying Mad-men to Heaven in Fetters. You may be *Condemned against your wills*, because you *sinned with your wills:* but you cannot be *saved against your wills*. The wisdom of God hath thought meet to lay Mans Salvation or Destruction exceeding much upon the choice of their own wills: that no man shall come to Heaven, that chose not the way to Heaven, and no man shall come to Hell, but shall be forced to say, *I have the thing I chose; my own will did bring me hither*. Now if I could but get you to be willing, to be *throughly*, and *resolvedly*, and *habitually willing*, the work were more than half done. And alas, must we lose our *Friends*, and must they lose their *God*, their *Happiness*, their *Souls*, for want of this?

this? O God forbid! It is a ſtrange thing to me, that men are ſo inhumane and ſtupid in the greateſt matters, that in leſſer things are very civil and courteous, and good Neighbours. For ought I know, I have the Love of all, or almoſt all my Neighbours, ſo far, that if I ſhould ſend to ever a man in the Town, or Pariſh, or Country, and requeſt a reaſonable Courteſie of them, they would grant it me; and yet when I come to requeſt of them the greateſt matter in the world, for themſelves, and not for me, I can have nothing of many of them, but a patient hearing. I know not whether people think a Man in the Pulpit is in good ſadneſs or not, and means as he ſpeaks: For I think I have few Neighbours, but if I were ſitting familiarly with them, and telling them of what I have ſeen or done, or known in the world; they would believe me, and regard what I ſay: But when I tell them from the Infallible Word of God, what they themſelves ſhall ſee and know in the World to come, they ſhew by their lives that they do either not believe it, or not much regard it. If I met ever an one of them on the way, and told them Yonder is a Coal-pit, or there is a Quick-ſand, or there are Thieves lie in wait for you; I could perſwade them to turn by.

But

But when I tell them that Satan lieth in wait for them, and that ſin is poyſon to them, and that Hell is not a matter to be jeſted with; they go on as if they did not hear me. Truly Neighbours, I am in as good earneſt with you in the Pulpit, as I am in my familiar diſcourſe: and if ever you will regard me, I beſeech you let it be here. I think there is never a man of you all, but if my own *Soul* lay at *your wills*, you would be willing to ſave it (though I cannot promiſe that you would leave your ſins for it.) Tell me, thou Drunkard, art thou ſo cruel to *me* that ſpeak to thee, that thou wouldſt not forbear a few Cups of Drink, if thou kneweſt it would ſave my ſoul from Hell? Hadſt thou rather I did burn there for ever, than thou ſhouldſt live ſoberly as other men do? If ſo, may I not ſay, Thou art an unmerciful Monſter, and not a Man? If I came hungry or naked to one of your doors, would you not part with more than a Cup of Drink to relieve me? I am confident you would: if it were to ſave my life, I know you would (ſome of you) hazard your own. And yet will you not be entreated to part with your ſenſual pleaſures for your own Salvation? Wouldſt thou forbear an hundred Cups of Drink, Man, to ſave my life if it were in thy power,

and

and wilt thou not do it to ſave thy *own Soul?* I profeſs to you, Sirs, I am as hearty a Beggar with you this day for the ſaving of your own Souls, as I would be for my own ſupply, if I were forced to come a begging to your doors. And therefore if you would hear me then, hear me now. If you would pity me then, be intreated now to pity your ſelves. I do again beſeech you, as if it were on my bended knees, that you would hearken to your Redeemer, and *Turn that you may live.* All you that have lived in ignorance, and careleſneſs, and preſumption to this day: all you that have been drowned in the cares of the World, and have no mind of God, and Eternal Glory: all you that are inſlaved to your fleſhly deſires, of meats and drinks, ſports and luſts: and all you that know not the neceſſity of Holineſs, and never were acquainted with the Sanctifying Work of the Holy Ghoſt upon your Souls; that never imbraced your Bleſſed Redeemer by a lively Faith, and with admiring and thankful Apprehenſions of his Love, and that never felt an higher Eſtimation of GOD and Heaven, and an heartier Love to them, than to your fleſhly proſperity, and the things below: I earneſtly beſeech you, not only

only for my sake, but for the Lords sake, and for your souls sake, that you go not one day longer in your former Condition; but look about you, and cry to GOD for Converting Grace, that you may be made New Creatures, and may escape the Plagues that are a little before you. And if ever you will do any thing for me, grant me this request, to turn from your evil waies, and live; Deny me any thing that ever I shall ask you for my self, if you will but grant me this. And if you deny me this, I care not for any thing else that you would grant me. Nay, as ever you will do any thing at the request of the Lord that made you and redeemed you, deny him not this: for if you deny him this, he cares for nothing that you shall grant him. As ever you would have him hear your prayers, and grant your requests, and do for you at the hour of death, and day of Judgement, or in any of your extremities, deny not his Request now in the day of your Prosperity. O Sirs, believe it, Death and Judgement; and Heaven and Hell, are other matters when you come near them, than they seem to Carnal eyes afar off. Then you would hear such a Message as I bring you with more awakened regardful hearts.

Well,

WEll, though I cannot hope so well of all, I will hope that some of you are by this time purposing to Turn and Live; and that you are ready to ask me, as the *Jews* did *Peter*, *Acts* 2. 37. when they were pricked in their hearts, and said, [*Men and Brethren, what shall we do? How might we come to be truly Converted? We are willing, if we did but know our Duty. God forbid that we should chuse destruction, by refusing Conversion, as hitherto we have done.*]

If these be the thoughts and purposes of your hearts, I say of you as God did of a promising People, *Deut.* 5. 28, 29. *They have well said, all that they have spoken; O that there were such an heart in them, that they would fear me, and keep all my Commandments alwaies!*] Your purposes are good: O that there were but an heart in you to perform these purposes! And in hope hereof, I shall gladly give you Direction what to do; and that but briefly, that you may the easier remember it for your Practice.

DI-

DIRECTION I.

IF you would be Converted and ſaved, *labour to underſtand the neceſſity and true Nature of Converſion*; *For* what, and *from* what, and *to* what, and *by* what it is that you muſt Turn.

Conſider what a lamentable condition you are in till the hour of your Converſion, that you may ſee it is not a ſtate to be reſted in. You are under the guilt of all the ſins that ever you committed; and under the Wrath of God and the Curſe of his Law, you are Bond ſlaves to the Devil, and daily imployed in his work, againſt the Lord, your ſelves and others: you are ſpiritually dead and deformed, as being void of the holy Life, and Nature, and Image of the Lord. You are unfit for any holy work, and do nothing that is truly pleaſing unto God. You are without any promiſe or aſſurance of his Protection: and live in continual danger of his Juſtice, not knowing what hour you may be ſnatcht away to Hell, and moſt certain to be damned if you die in that condition. And nothing ſhort of Converſion can prevent it. What ever civilities, or amend-

ments,

ments, or ventures are ſhort of true Converſion, will never procure the ſaving of your Souls. Keep the true ſenſe of this natural miſery, and ſo of the neceſſity of Converſion on your hearts.

And then you muſt underſtand what it is to be Converted: It is to have a new Heart or Diſpoſition, and a new Converſion.

Queſt. 1. *For what muſt we Turn?*

Anſw. For theſe ends following, which you may attain: 1. You ſhall immediately be made living Members of Chriſt, and have intereſt in him, and be renewed after the Image of God, and be adorned with all his Graces, and quickned with a new and heavenly life, and ſaved from the tyranny of Satan, and the dominion of ſin, and be juſtified from the curſe of the Law, and have the pardon of all the ſins of your whole lives, and be accepted of God, and made his Sons, and have liberty with boldneſs to call him Father, and go to him by Prayer in all your needs, with a promiſe of acceptance; you ſhall have the Holy Ghoſt to dwell in you, to ſanctifie and guide you: You ſhall have part in the Brother-hood, communion and prayers of the Saints: You ſhall be fitted for Gods ſervice; and be freed from the Dominion of ſin, and be uſeful and a bleſſing to

the

the place where you live; and shall have the Promise of this Life, and that which is to come. You shall want nothing that is truly good for you, and your necessary afflictions you will be inabled to bear; you may have some taste of Communion with God in the Spirit; especially, in all holy Ordinances, where God prepareth a Feast for your Souls; you shall be heirs of heaven while you live on Earth, and may fore-see by Faith the Everlasting Glory; and so may live and die in peace: and you shall never be so low, but your happiness will be incomparably greater than your misery.

How precious is every one of these Blessings, which I do but briefly name, and which in this life you may receive!

And then 2. At Death your souls shall go to Christ, and at the Day of Judgement both Soul and Body shall be Justified and Glorified, and enter into your Masters Joy: where your happiness will consist in these particulars.

1. You shall be perfected your selves: Your Mortal Bodies shall be made Immortal, and the Corruptible shall put on Incorruption; you shall no more be hungry, or thirsty, or weary, or sick: nor shall you need to fear either shame, or sorrow, or Death,

Death, or Hell, your ſouls ſhall be perfectly freed from ſin, and perfectly fitted for the knowledge, and love and praiſes of the Lord.

2. Your Imployment ſhall be to behold your Glorified Redeemer, with all your holy Fellow Citizens of Heaven: and to ſee the Glory of the moſt bleſſed God, and to love him perfectly: and be beloved by him; and to praiſe him Everlaſtingly.

3. Your Glory will contribute to the Glory of the *New Jeruſalem*, the City of the Living God, which is more than to have a private felicity to your ſelves.

4. Your Glory will contribute to the Glorifying of your Redeemer, who will Everlaſtingly be magnified and pleaſed in you that are the travail of his ſoul: and this is more than the Glorifying of your ſelves.

5. And the Eternal Majeſty, the Living God, will be Glorified in your Glory: both as he is magnified by your Praiſes, and as he communicateth of his Glory and Goodneſs to you, and as he is pleaſed in you, and in the accompliſhment of his glorious work, in the glory of the *New Jeruſalem*, and of his Son.

All this the pooreſt Beggar of you that

is Converted, shall certainly and endlesly enjoy.

2. You see *For* what you must Turn: Next you must understand *From* what you must Turn: And that is (in a word) from your *Carnal self*, which is the end of all the Unconverted. From the Flesh that would be pleased before God, and would still be inticing you thereto. From the World, that is the Bait; and from the Devil that is the Angler for Souls, and the deceiver. And so from all known and wilful sins.

3. Next you must know *To what* end you must Turn; and that is, To God as your End; to Christ as the way to the Father: to Holiness as the way appointed you by Christ; and so to the use of all the helps and means of Grace afforded you by the Lord.

4. Lastly, You must know *By what* you must Turn. And that is by Christ as the only Redeemer, and Intercessour, and by the Holy Ghost as the Sanctifier: And by the Word as his Instrument or Means: And by Faith and Repentance, as the means and Duties on your part to be performed. All this is of necessity.

DIRECTION II.

IF you will be Converted and Saved, *be much in secret serious consideration.* Inconsiderateness undoes the World. Withdraw your selves oft into retired secresie, and there bethink you of the end why you were made, of the life you have lived, the time you have lost, the sin you have committed; of the love and sufferings, and fulness of Christ; of the danger you are in, of the nearness of death and judgement; and of the certainty and excellency of the joyes of Heaven; and of the certainty and terrour of the torments of Hell, and Eternity of both; and of the necessity of Conversion, and an holy life. Steep your hearts in such Considerations as these.

DIRECTION III.

IF you will be Converted and Saved, *attend upon the Word of God which is the ordinary means.* Read the Scripture, or hear it read, and other holy writings that do apply it constantly; attend on the publick preaching of the Word. As God will lighten the World by the Sun, and not by himself alone

without it: So will he Convert and save men by his Ministers, who are the Lights of the world, *Acts* 26. 17,18. *Mat.* 5. 14. When he hath miraculously humbled *Paul*, he sendeth him to *Ananias*, *Acts* 9. 10. and when he hath sent an Angel to *Cornelius*, it is but to bid him send for *Peter*, who must tell him what he is to believe and do.

DIRECTION IV.

Betake your selves to GOD in a course of earnest constant Prayer. Confess and lament your former lives, and beg his Grace to Illuminate and Convert you. Beseech him to pardon what is past, and to give you his Spirit, and change your hearts and lives, and lead you in his waies, and save you from temptation. And ply his work daily, and be not weary of it.

DIRECTION V.

Presently give over your known and wilful Sins. Make a stand, and go that way no farther. Be Drunk no more: but avoid the place and occasion of it. Cast away your Lusts

Lusts and sinful Pleasures with detestation. Curse and Swear, and Rail no more: and if you have wronged any, restore as *Zacheus* did. If you will commit again your old sins, what blessing can you expect on the means for Conversion?

DIRECTION VI.

PRESENTLY, *if possible, change your Company, if it hath hitherto been bad.* Not by forsaking your necessary Relations, but your unnecessary sinful Companions, and *joyn your selves with those that fear the Lord,* and enquire of them the way to Heaven, *Acts* 9. 19, 26. *Psal.* 15. 4.

DIRECTION VII.

DELIVER *up your selves to the Lord Jesus as the Physician of your Souls,* that he may pardon you by his blood, and sanctifie you by his Spirit, by his Word and Ministers, the Instruments of the Spirit. He is the Way, the Truth, and the Life; there is no coming to the Father but by him, *John* 14 1. Nor is there any other name under

Heaven, by which you can be saved, Acts 4. 12. Study therefore his Person and Natures, and what he hath done and suffered for you, and what he is to you; and what he will be, and how he is fitted to the full supply of all your necessities.

DIRECTION VIII.

IF you mean indeed to Turn and Live, *Do it speedily without delay.* If you be not willing to Turn to day, you be not willing to do it all. Remember you are all this while in your blood; under the guilt of many thousand sins, and under Gods wrath, and you stand at the very brink of Hell; there is but a step between you and death. And this is not a case for a man that is well in his wits to be quiet in. Up therefore presently, and fly as for your lives: as you would be gone out of your house if it were all on fire over your head. O, if you did but know what continual danger you live in, and what daily unspeakable loss you do sustain, and what a safer and sweeter life you might live, you would not stand trifling, but presently Turn. Multitudes miscarry that wilfully delay when they are convinced that it must be done.

done. Your lives are ſhort and uncertain; and what a caſe are you in, if you die before you throughly Turn! You have ſtaid too long already; and wronged God too long, Sin getteth ſtrength and rooting while you delay. Your Converſion will grow more hard and doubtful. You have much to do, and therefore put not all off to the laſt, leſt God forſake you, and give you up to your ſelves, and then you are undone for ever.

DIRECTION IX.

IF you will Turn and Live, do it *unreſervedly*, *abſolutely*, and *univerſally*. Think not to capitulate with Chriſt, and divide your heart betwixt him and the World; and to part with ſome ſins, and keep the reſt: and to let go that which your fleſh can ſpare. This is but ſelf-deluding: you muſt in heart and reſolution forſake all that you have, or elſe you cannot be his Diſciples, *Luk.* 14. 26, 33. If you will not take God and Heaven for your portion, and lay all below at the feet of Chriſt, but you muſt needs alſo have your good things here, and have an earthly Portion, and God and Glory is not enough for you; it is in vain to dream of Salva-

tion on these terms: For it *will not be.* If you seem never so Religious, if yet it be but a *Carnal* Righteousness, and the flesh's prosperity, or Pleasure, or Safety be still *excepted* in your devotedness to GOD; this is as certain a way to death, as open Prophaneness, though it be more plausible.

DIRECTION X.

IF you will Turn and Live, do it *Resolvedly*, and stand not still deliberating, as if it were a doubtful case. Stand not wavering, as if you were yet uncertain, whether GOD or the flesh be the better Master; or whether Heaven or Hell be the better End; or whether Sin or Holiness be the better Way. But away with your former Lusts, and presently, habitually, fixedly Resolve: Be not one day of one mind, and the next of another, but be at a point with all the World, and Resolvedly give up your selves and all you have, to God. Now while you are reading, or hearing this, Resolve. Before you sleep another night, Resolve. Before you stir from the place, Resolve. Before Satan have time to take you off, Resolve. You never Turn in-

indeed till you do Resolve, and that with a firm unchangeable Resolution.

So much for the Directions.

AND now I have done my part in this work, that you may Turn at the Call of God and Live. What will become of it, I cannot tell. I have cast the Seed at Gods command; but it is not in my power to give the increase. I can go no further with my Message. I cannot bring it to your heart, nor make it work: I cannot do *your* parts for *you*, to entertain it and consider it: Nor I cannot do *Gods* part, by opening your heart to cause you to entertain it: Nor can I shew you Heaven or Hell to your eye-sight, nor give you new and tender hearts. If I knew what more to do for your Conversion, I hope I should do it.

But O thou that art the gracious Father of Spirits, thou hast sworn thou delightst not in the death of the wicked, but rather that they Turn and Live; deny not thy blessing to these Perswasions & Directions, and suffer not thine Enemies to Triumph in thy sight, and the great Deceiver of Souls to prevail against thy Son,

thy Spirit, and thy Word. O pity poor unconverted ſinners, that have no hearts to pity or help themſelves: Command the Blind to ſee, and the Deaf to hear, and the Dead to live, and let not ſin and death be able to reſiſt thee. Awaken the ſecure: reſolve the unreſolved; confirm the wavering; and let the eyes of ſinners that read theſe lines, be next imployed in weeping over their ſins; and bring them to themſelves, and to thy Son, before their ſin have brought them to Perdition. If thou ſay but the word, theſe poor endeavours ſhall proſper to the winning of many a Soul to their Everlaſting Joy, and thine Everlaſting Glory. Amen.

Finitur, 1656. *Decemb.* 31.

Three Prayers; one for Families; another for a Penitent Sinner; and another for the Lords Day: For the use of those only who need such helps.

Reader,

TWO Reasons moved me to annex these Prayers: 1. *I observe that abundance of People who have some good desires, do forbear through disability to Worship God in their Families, who I hope would do it, if they had some such helps. And though there be many such extant, yet few of these Poor Families have the Books: And I can give them my own at a little cheaper rate, than I can buy others to give them.*

2. *Some that seem to have been brought to true Repentance and Newness of Life, by Gods Blessing on the reading of my Books, have earnestly intreated me to write them a form of Prayer for their Families, because long disuse hath left them unable to Pray before others.*

For the service of God, and the good of men,

I am.

I am contented to bear the censures of those, who account all forms of Book prayers to be sin. For in an age when Pride *(the Father) and* Ignorance *(the Mother) have bred* Superstition *(the Daughter) and taught men to think that God as fondly valueth their several Modes of speaking to him, as they do themselves, and thinketh as contemptuously of the contrary as they; the question whether* form *or no* form, Book *or no* Book, *hath been resolved into such Tragical and direful effects, that I were too tender if a censure should discourage me.*

If I live to write a Family Directory, perhaps to these I may add many More.

A Prayer for Morning and Evening in Families.

O GOD, the infinite eternal Spirit, Most perfect in Power, Wisdom and Goodness; though mortal eyes cannot behold thee, nor any created understanding comprehend thee, thou art present with us, and seest all the secrets of our hearts; Our sins and wants are known to thee! But thou requirest our confessions as the exercise of our repentance, and our petitions as the

exercise

exercise of our desires and filial dependance upon thee! And O that our souls were more fit for thy holy presence, and for this great and holy work! O thou whose mercy inviteth miserable sinners to come unto thee by the new and living way; meet us not in thy justice as a consuming fire, but accept us in thy righteous and beloved Son, in whose mediation is our trust.

Thou who art the Great Creator of all things, didst make us in thine Image, to know thee, to love thee, and to serve thee: But sin hath corrupted all our powers, and turned them from thee, and against those holy ends and uses, for which thou didst create us: In sin we were conceived, and in sin we have lived, increasing our original guilt and misery. Though we knew that thou art our *Owner*, we have lived as if we were at our own disposal: We have called thee our King and Ruler; but we have rebelled against thee, and obeyed our carnal wills and appetites: Thou art Goodness and Love it self; and the author of all that is good and amiable in all the World. And our souls should have loved thee, with fervency and delight: But our hearts have been estranged from thee, and have sought delight in worldly vanities, and in the pleasing of our fleshly minds and lusts.

This

This deceitful World hath had our love, our care, our thoughts, our words, our time, our labour, as if it had been our Home and Portion, and we had been to continue here for ever, whilst our God and our Immortal Souls have been neglected. Thou hast made us capable of endless Glory, and called us to seek it, and to set our hearts above on thee: But we have lived as if we believed not thy word, and have despised the Joyes of Heaven which thou hast offered us; and preferred the short and sensual pleasures. We have trifled in thy Worship, and served thee hypocritically with our lips alone: We have taken thy dreadful Name in vain: We have mis-spent thy holy day: we have dishonored our superiours, and neglected our inferiours: our Family which should have been ordered in holiness as a Church of God, hath been a house of vanity, worldliness and discontent: Our *thoughts* have been guilty not only of vanity, folly and confusion, but of malice, and of unclean and filthy lusts; our tongues have been guilty, not only of idle and fooliſh talk, but also wrathful words and railings, of filthy and immodeſt ſpeech, and of evil ſpeaking and back-biting others, and of many a Lie. We have not loved our Neighbours as our ſelves; nor done by all

others.

others as we would have had them done by us? But we have been all for our *Carnal selves*; proudly desiring our own Exaltation and Esteem; and covetously desiring our own Commodity; and sensually desiring *pleasure* to our selves; whilst we have too little cared for the corporal or spiritual good of others. We have been very backward to love our Enemies, and heartily to forgive a wrong; we have been unprofitable abusers of thy Talents, and have wasted our precious time in vanity, and done but little good in the World.

And though thy wonderful Mercy hath given us a Redeemer, and in him a sufficient remedy for our sins; and thou hast posed the understandings of Men and Angels, in this strange expression of thy *Wisdom* and thy *Love*, yet have we staggered at thy Word in Unbelief, and stupidly neglected this Great Salvation. How carelesly have we heard and read thy Gospel? How little have we been affected with all the *Love* and *Sufferings* of our Saviour? We could have been thankful to one that had saved our lives, or inriched us in the world: But how unthankful have we been to him, who hath done so much to save our souls from endless misery! Alas, our hard unhumbled hearts, do make

light

light of our sins and of thy just displeasure, and therefore make light of Christ and Grace. And it is just with thee to deny us for ever the mercy which we set so light by.

But deal with us, O Lord, according to thy Goodness and according to our great necessity, and not according to our desert. We have sinned as *Men*, but be thou merciful as *God*. Where our sin aboundeth, O let thy Grace abound much more! Thou gavest mankind a Saviour when we were thine enemies, and thou wast in Christ reconciling the World to thy self: And it is thy great design to glorifie thy wonderful love and mercy, by the advantage of our great unworthiness and misery, and to forgive much, that we may love thee much. And if after all this we should doubt of thy willingness, to forgive believing penitent souls, we should greatly wrong the riches of thy grace. Thou soughtest us, when we sought not after thee! And it is by thine own command that we seek thee, and beg thy mercy: and thou givest us the very desires, which we pour out before thee: Thou beseechest us to be reconciled, and to receive thy grace: And shall we question then whether thou art willing to give it? There is enough in the Sacrifice and Merits of thy

Son,

Son, to expiate our sins, and justifie penitent believers in thy sight. Thou hast made him the Infallible Teacher of thy Church: He is a King most fit to Rule us, to defend and justifie us: Thy Spirit is the Sanctifier of Souls; and thy Love is sufficient to be our Everlasting Felicity and Rest. We therefore humbly give up our selves to thee our GOD: To thee our Father, our Saviour, and our Sanctifier; Beseeching thee to receive us upon the terms of thy Covenant of Grace. Remember not against us our youthful folly, ignorance and lusts: Forgive our secret and our open sins; our sins of negligence, rashness, and presumption: Especially those sins, which we have deliberately and wilfully committed against our knowledge, and the strivings of thy Grace. Renew and sanctifie us throughly by thy Spirit: Take from us the old and stony hearts, and give us hearts more tender and contrite, more teachable and tractable: And give us the Divine and Heavenly Nature; and make us Holy in the Image of thy Holiness: Cause us to resign and devote our selves, and all that thou giveſt us, entirely to thee as being thine *own*. Bring all the Powers of our Souls and Bodies, into a full subjection to thy *Government*. O shew us thine infinite

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Goodneſs and Perfections, and the wonderful Mercy which thou haſt given us in Chriſt; and ſhed abroad thy Love upon our Hearts by the Holy Ghoſt, that we may be conſtrained by thy Love, to Love Thee above all things, with all our heart, and Soul, and Might. Let the beams of thy Love ſo fire our Hearts, that we may Love thee fervently, and delight to Love thee, and taſte the beginning of the Heavenly Felicity and Pleaſures in thy Love, and may perceive that we can never Love thee enough; but may ſtill be longing to Love thee more; we dare not ſay [O that we could Love thee as thou art worthy] for that is above both Men and Angels: But O that we could Love thee as much as we would Love thee! till we come to that moſt bleſſed ſtate, where we ſhall Love thee more than now we can deſire! If we had never ſinned in word or deed, the want and weakneſs of our Love to thee, is a ſin which we can never ſufficiently lament; and the very ſhame of our corrupted natures, and a burden that we cannot bear! We crave no other felicity in this life, than to know thee better, and Love thee more. Give us the Spirit of Adoption, which may poſſeſs us with all Child-like affections to thee, as our Reconciled God and Father in Chriſt. Cauſe

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us to make thee our Ultimate End, and to seek thy Glory in all that we do. Let it be our chiefest study in all things to please thee, to promote thy Kingdom, and to do thy Will. Set up thy Glory above the Heavens, and let thy Name be Sanctified in all the Earth. Convert the Heathen and Infidel World, and let their Kingdoms become the Kingdoms of thy Son. Give Wise and Holy Rulers to the Nations; and let the Gospel of Jesus go forth as the Sun, to the enlightening of all the Quarters of the Earth. O that the World which is Ruled by the malicious Prince of Darkness, might receive and Obey thy holy Laws; and in the Beauty and Harmony in Holiness, be made more like the Saints in Heaven. Reform the Churches which are Darkned and Defiled; and cast down that Tyranny, Ungodliness, Heresie and Schism, which keep out Knowledge, Holiness and Peace. Preserve and Bless the Reformed Churches; especially in these Kingdoms where we live. Bless the King and all in Authority: Teach our Teachers, and give both able and fruitful Pastors, to all the Congregations of these Lands. And give the people Obedient, Pious and Peaceable minds. Cause us to seek first thy Kingdom and Righteousness; and let all other

things

things be added to us. Give us all neceſſaries for the ſuſtaining of our Natures, and make us contented with our daily Bread; and patient, if for our ſins we want it. Teach us to improve our precious time, and not to ſpend it in idleneſs or ſin; but to diſpatch the work upon which our endleſs life dependeth; and to live as we ſhall wiſh at laſt that we had lived. Let our daily ſins be daily and unfeignedly repented of, and be daily pardoned through Jeſus Chriſt: And let us live in the belief of his Mediation, according to our continual neceſſities. Let thy exceeding Love, and pardoning mercy, teach us to love our Neighbours as our ſelves; and to love our Enemies, and to pardon wrongs, and to do good to all according to our power. Strengthen us in our warfare againſt the Fleſh, the World, and the Devil; that we may not only reſiſt, but overcome. Keep us from the baits and ſnares of ſin; and let us not thruſt our ſelves into temptation. Save us from Ignorance and Unbelief, from Ungodlineſs and Hypocriſie, from Pride, and Worldlineſs, and Slothfulneſs, and all ſinful pleaſing of the Fleſh. Cauſe us to worſhip thee in holineſs, and reverently to uſe thy dreadful Name; and to remember the keeping holy

of

of thy day. Keep us from ſinful diſobeying our Superiours, and all unfaithful neglecting our Inferiours; and from injuring any in thought, word, or deed: Keep us from ſinful wrath and paſſions; from all unchaſtity in thought, deſires, words or actions. Keep us from ſtealing and defrauding others: from lying, ſlandering, and back-biting; and mortifie that ſelfiſhneſs, which would ſet us againſt our Neighbours welfare: Keep us from the Judgements which we deſerve, and let all afflictions work together for our good. O help us to ſpend this tranſitory life in a faithful preparation for our death. And let our hearts and converſation be in Heaven: And forſake us not in the time of our extremity; but take our departing Souls to Chriſt.

Add

Add in the Morning.

Protect, Direct and bless us this day, in all our Lawful waies and Labours, that in the Evening we may return thee joyful thanks through Jesus Christ our only Saviour: In whose words we summ up all our Prayers: *Our Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done, on Earth as it is in Heaven. Give us this day our daily Bread: And forgive us our Trespasses, as we forgive them that Trespass against us. And lead us not into Temptation; but deliver us from Evil, For thine is the Kingdom, the Power and the Glory, for ever.* Amen.

Add in the Evening.

Preserve us this night, and give us such Rest of Body and Mind, as may fit us for the Labours of the following day, for the sake of Jesus Christ our Saviour; In whose words we summ up our Requests: *Our Father which art in Heaven, &c.*

A Confession and Prayer for a Penitent Sinner.

O Most Great, most Wise and Gracious God, though thou hatest all the workers of Iniquity, and canst not be reconciled unto

unto sin; yet through the Mediation of thy blessed Son, with pity behold this miserable Sinner, who casteth himself down at the foot-stool of thy Grace: Had I lived to those high and holy Ends for which I was Created and Redeemed, I might now have come to thee in the boldness and confidence of a Child, in assurance of thy Love and Favour: But I have played the Fool and the Rebel against thee; I have wilfully forgotten the God that made me, and the Saviour that Redeemed me, and the Endless Glory which thou didst set before me; I forgot the Business which I was sent for into the World; and have lived as if I had been made for nothing, but to pass a few daies in fleshly Pleasure, and pamper a Carkass for the Worms: I wilfully forgot, what it is to be a Man, who hath Reason given him to Rule his Flesh, and to know his God, and to foresee his Death, and the state of Immortality: And I made my Reason a Servant to my Senses, and lived too like the Beasts that Perish. O the precious time which I have lost, which all the World cannot call back! O the Calls of Grace which I have neglected! and the Teachings of God, which I have Resisted! The wonderful Love which I Unthankfully Rejected: and

and the manifold mercies which I have abused, and turned into wantonness and sin! How deep is the guilt which I have contracted! And how great are the Comforts which I have lost! I might have lived all this while in the love of thee my gracious God; and in the delights of thy holy Word and waies: in the daily sweet fore-sight of Heaven, and in the joy of the Holy Ghost; If I would have been ruled by thy righteous Laws: But I have hearkened to the flesh, and to this wicked and deceitful world; and have preferred a short and sinful life, before thy Love and endless Glory.

Alas, what have I been doing since I came into the world? Folly and sin have taken up my time. I am ashamed to look back upon the years which I have spent; and to think of the temptations which I have yielded to: Alas, what trifles have inticed me from my God? How little have I had for the holy pleasures which I have lost? Like *Esau*, I have prophanely sold my Birth-right for one morsel; to please my fancy, my appetite, and my lust, I have set light by all the joyes of Heaven; I have unkindly despised the goodness of my Maker! I have slighted the love and Grace of my Redeemer! I have resisted thy Holy Spirit, silenced my own

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Conscience, and grieved thy Ministers, and thy most faithful Friends; and have brought my self into this woful case, wherein I am a shame and burden to my self; and God, to my terror, who should be my only hope and joy. O Thou knowest my secret sins, which are unknown to men! Thou knowest all their aggravations! My sins, O Lord, have found me out! My fears and sorrows overwhelm me! If I look behind me, I see my wicked ways pursue thy Soul: and as an Army ready to overtake me, and devour me? If I look before me, I see thy just and dreadful Judgement, and I know that thou will not acquit the guilty: If I look within me, I see a dark defiled heart! If I look without me, I see a World still offering fresh temptations to deceive me: If I look above me, I see thine offended dreadful Majesty: and if I look beneath me, I see the place of endless torments, and the Company with which I deserve to suffer. I am afraid to live, and more afraid to die.

But yet, when I look to thine abundant Mercy, and to thy Son, and to thy Covenant, I have hope: Thy Goodness is equal to thy Greatness: Thou art Love it self: and thy Mercy is over all thy works: So wonderfully hath thy Son condescended

unto sinners, and done and suffered so much for their Salvation, that if yet I should question thy willingness to forgive, I should but add to all my sins, by dishonouring that matchless Mercy which thou dost design to glorifie. Yea more, I find upon Record in thy Word, that through Christ thou hast made a Covenant of Grace, an Act of Oblivion, in which thou hast already conditionally but freely pardoned all: granting them the forgiveness of all their sins, without any exception, when ever by unfeigned Faith and Repentance, they turn to thee by Jesus Christ. And thy present mercy doth increase my hope, in that thou hast not cut me off, nor utterly left me to the hardness of my heart, but shewest me my sin and danger before I am past remedy.

O therefore behold this prostrate sinner, which with the Publican smiteth on his Breast, and is ashamed to look up towards Heaven; O God be merciful to me a sinner. I confess not only my original sin, but the follies and fury of my youth, my manifold sins of ignorance and knowledge, of negligence and wilfulness, of omission and commission; against the Law of Nature, and against the Grace and Gospel of thy Son! forgive and save me O my God! for thy

abundant

abundant mercy, and for the Sacrifice and Merit of thy Son, and for the promise of forgiveness which thou hast made through him: for in these alone is all my trust. Condemn me not, who condemn my self. O thou that hast opened so precious a fountain for sin and for uncleanness, wash me throughly from my wickedness, and cleanse me from my sin. Though thy Justice might send me presently to Hell, let Mercy triumph in my Salvation. Thou hast no pleasure in the death of sinners, but rather that they repent and live! If my repentance be not such as thou requirest, O soften this hardned stony heart, and give me repentance unto life. Turn me to thy self, O God of my Salvation, and cause thy Face to shine upon me! Create in me a clean heart, and renew a right Spirit within me! Meet not this poor returning Prodigal in thy wrath, but with the imbracement of thy tender mercies! Cast me not away from thy presence, and sentence me not to depart from thee with the workers of iniquity. Thou who didst patiently endure me when I despised thee, refuse me not now I seek unto thee, and here in the dust implore thy mercy! Thou didst convert and pardon a wicked Manasseh, and a persecuting Saul: And there are

multitudes in Heaven who were once thine Enemies! Glorifie also thy superabounding Grace in the forgiveness of my abounding sins.

I ask not for liberty to sin again, but for deliverance from this sinning Nature. O give me the renewing Spirit of thy Son, which may sanctifie all the Powers of my Soul! Let me have the new and heavenly Birth and Nature, and the Spirit of Adoption to reform me to thine Image, that I may be holy as thou art holy. Illuminate me with the saving knowledge of thy self, and thy Son Jesus Christ. O fill me with thy Love, that my heart may be wholly set upon thee; and the remembrance of thee be my chief delight. Let the freest and sweetest of my thoughts run after thee! And the freest and sweetest of my discourse be of thee, and of thy Glory and thy Kingdom, and of thy Word and Waies. O let my treasure be laid up in Heaven, and there let me daily and delightfully converse. Make it the great and daily business of my devoted Soul, to please thee, and to honour thee, to promote thy Kingdom, and to do thy Will. Put thy fear into my heart, that I may never depart from thee! This world hath had too much of my heart already. Let

it

it now be crucified to me, and I to it, by the Cross of Christ. Let me not love it, nor the things which are therein: But having food and rayment, cause me therewith to be content. Destroy in me all fleshly lusts; that I may not walk after the Flesh, but the Spirit. Keep me from the snares of wicked Company, and from the counsel and wayes of the ungodly. Bless me with the helpful Communion of the Saints; and with all the means which thou hast appointed to further our sanctification and salvation. O that my wayes were so directed that I might keep thy Statutes. Let me never return again to folly, nor forget the Covenant of my God! Help me to quench the first motions of sin, and to abhor all sinful desires and thoughts; and let thy Spirit strengthen me against all temptations, that I may conquer and endure to the end. Prepare me for sufferings, and for Death and Judgement, that when I must leave this sinful world, I may yield up my departing Soul with joy, into the faithful hands of my dear Redeemer! that I be not numbred with the ungodly who die in their unpardoned sin, and pass into Everlasting misery! But may be found in Christ, having the Righteousness which is of God by Faith; and may attain

to the Resurrection of the Just: That to the remembrance of the sin and miseries from which thou hast delivered me, may further my perpetual Thanks and Praise to thee my Creator, my Redeemer, and my Sanctifier.

And O that thou wouldst call and convert the miserable Nations of Idolaters and Infidels; and the multitudes of ungodly hypocrites, who have the name of Christians, and not the Truth and Power of Life! O send forth Labourers into thy Harvest, and let not Satan hinder them. Prosper thy Gospel, and the Kingdom of thy Son, that sinners may more abundantly be converted to thee, and this Earth may be made liker unto Heaven: That when thou hast gathered us all into Unity in Christ, we may all with perfect love and joy ascribe to thee the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

Praise and Prayers for the Lords Day.

GLorious *Jehovah*, Thou art infinitely above the praise of Angels, much more of such sinful Worms as we: Far be it from our hearts to think, that thou needest any

thing

thing that we can do, or that all our praise can add unto thy Blessedness! But thy love and mercy hath advanced us to this honour, and made our own felicity our duty: For all that are far from thee shall perish; but it is good for us to draw near to thee! And lest the vanities and business of this World should hinder us, thou hast appointed us this thy special day, that our composed minds might be taken up with thy Love and Praise, and might attend the Lord without distraction, and might fore-taste our Everlasting Rest. O be thou now to thy Servants Souls, the Spirit of Life, the Spirit of Light, and Love, and Power! That the Heavenly Life may quicken us to this holy and heavenly work, that by Faith we may see thee in thy own Communicated Light; and that our Love may rise with fervour and delight, through the sweet Communication of thy Love: And that all within us which doth resist, may be over-powered by thy strength, which is manifested in our weakness; that so the Sacrifice of our persons and our praise, which we humbly offer at thy Command, may be such as are fit for thine acceptance, through Jesus Christ.

Thou and thou alone art GOD; the Immortal, and Invisible Spirit; Eternal

and Infinite in Being and Perfections! Before the forming of the World, from Everlasting to Everlasting thou art God. Thy Understanding is Infinite: Thou perfectly knowest thy self, and all things; but art comprehended by none! Thy will is good, yea, Goodness it self, and perfect Love; Loving thy self, and all thy works! Thou art the Almighty, and nothing is too hard for thee. Thou art the Creator of all the World; Thou broughtest all things out of nothing! Thou spakest the word, and they were made! Thou gavest their being to the glorious Angels, and all the Intellectual Spirits! All the Heavens were made by thee! Thou saidst, Let there be light, and there was light: Thou madest the Sun, and all the Stars; Thou gavest them their wonderful powers; and their offices, that by their light, and heat, and motion, they might be for life and action, and for times and seasons here below; How glorious art thou, O Lord, in these thy wondrous works! the greatness, the glory, and the vertues whereof, are so far beyond our dark apprehensions. The higher Spirits who better know them, and possess the high and glorious Mansions, do better praise thee the great Creator, whose word did form that

Noble

Noble Frame, when the Morning Stars did ſing together, and all the Sons of God did ſhout for joy. Thou madeſt the Earth, the Land and Sea, and all the Creatures that dwell therein: All Fowl and Fiſhes, Beaſts and Plants, in wonderful variety, beauty and vertue haſt thou made them all: The Air and Clouds, the Thunder and Lightning, the Rain and Snow, the Winds and Earthquakes; the marvellous motions of the Sea, are all thy great unſearchable works, the ſmalleſt Worm or Flower doth far ſurpaſs our knowledge! How then ſhould Mortals comprehend the greatneſs and harmonious order of the World? How thou haſt founded the Earth upon nothing? And what is in the depths thereof; How thou moveſt, and maintaineſt, and preſerveſt the order of the Univerſal Frame! And cauſeſt the ſweet and powerful influences of the Fiery and Celeſtial parts upon the things below? How thou ſhutteſt up the Sea with ſandy doors; and makeſt the Clouds to be its Garments, and the Darkneſs as its Swadling-band: and ſaiſt, Hitherto, and no further ſhalt thou come! How great, O Lord, and manifold are thy works: In perfect Wiſdom, Goodneſs, and Power, thou haſt made them all.

But it is Man whom thou haſt made the nobleſt Inhabitant of this lower world: Thou Breathedſt into his Body the Breath of Life, and he became a living Soul! Thou madeſt him little lower than the Angels, that thou mighteſt Crown him with Glory and Honour: Thou gaveſt him Dominion over the works of thy hands; and haſt put all things below as under his feet. Thou madeſt him in thine Image, with an Underſtanding Mind, and an unforced Will, and Executive Power, to *Know*, and *Love*, and *Serve* thee, his moſt Wiſe, and Good, and Great Creator. Thou placedſt him in this lower World, that he might paſs through it to the bleſſed preſence of thy Glory: Thou becameſt a *Father* to him, being his Owner, his Ruler, and his Chiefeſt Good; even his great Benefactor, and his Ultimate End: That he might live in abſolute Reſignation, Subjection and Love to thee. Thou gaveſt him in Nature and in thy Precept, a Law which was Holy, Juſt and Good, that by following thy Conduct, he might pleaſe thee, and attain to full Felicity. Thou didſt furniſh him with all things neceſſary to his Obedience, and Oblige him by the abundance of thy Bleſſings. But he quickly fell from his Innocency and Honour,

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by turning from his God; He believed the false and envious Tempter, even when he accuseth thee of falshood and of envy; As if all thy wondrous works and mercies, had not proved thee to be True and Good. Thus did man foolishly requite the Lord, and forsook the rock of his salvation: And by one man sin entered into the World, and death by sin. But mercy rejoyced against judgement, and thou didst not let out all thy wrath: But with the sentence of death thou didst joyn the Promise of a Redeemer. O that men would praise the Lord for his goodness, and for his wonderful works for the Children of men!

As thou gavest the Mercies of the Promise to the Father; so in the fulness of time thou didst send thy Son: He came and took our Nature to his God-head; being Conceived by the Holy Ghost; made of a Woman, under the Law: Born of a Virgin: He made himself of no Reputation; but took upon him the form of a Servant, and was made in the likeness of Men. O wonderful condescending Love! Angels proclaimed it; and Angels admire it, and search into it, and in the Churches of Glass they still behold the manifold Wisdom of God: how low then should Redeemed sinners fall, in the humble admi-

admirations of this Grace! How high should they rise in the thankful praise of their Redeemer.

He came on earth and converst with men, to make known to men the Invisible God, and the unseen things of the World above: He came as the Light and Saviour of the World; to bring to light Immortality and Life. He was holy, harmless, and undefiled, separated from sinners, and fulfilling all righteousness; that he might be a meet High Priest, and effectual Saviour of sinners. He taught us by his perfect Doctrine and example, to be humble, obedient, and to contemn this World: to deny our selves, and bear the Cross, that we may attain the Everlasting Crown of Glory. He humbled himself to the false accusations and reproach of sinners, and to the shameful and bitter death of the Cross, to make himself a Sacrifice and Propitiation for our sins, and a ransom for our guilty Souls, that we might be healed by his stripes. O Matchless Love, which even for Enemies did thus lay down his precious Life! He hath conquered and sanctified Death and the Grave to all believers. He therefore took part of flesh and blood, that he might by death destroy the Devil that had the power of Death; and

deliver

deliver them, who through the fear of death, were all their Life-time subject unto bondage. He hath procured for Mankind a Covenant of Grace, and sealed it as his Testament with his Blood. And now there is forgiveness with thee, that thou maist be chearfully feared and obeyed in hope. It was thine own Love to the World, O Father, which gave thine only begotten Son, that whosoever truly believeth in him, should not perish, but have everlasting life. Thou wast in Christ reconciling the World unto thy self, and not imputing their sins unto them. Thou hast committed the Word of Reconciliation to thy Ministers, to beseech sinners even in thy Name, and in the stead of Christ, to be reconciled to thee. Thou commandest them to offer thy mercy unto all, and by importunity to compel them to come in, that thy house may be filled, and thy blessed Feast may be furnished with Guests. Thou refusest none that come to thee by Christ; Thou denyest thy mercy to none but the obstinate and final Rejecters of it: Thou giveſt eternal life to them who were the Sons of death; and this life is in thy Son. For he is able to save to the uttermost, all that come to thee by him. To as many as receive him thou

giveſt

giveſt power, to become the Sons of God. Thou giveſt them alſo the Spirit of thy Son; even the Spirit of Adoption, to renew them to thy holy Image, that they may be like their Heavenly Father; to ſanctifie them to thy ſelf, and by ſhedding abroad thy love upon their hearts, to draw up their hearts in love to thee. Thou makeſt them a peculiar people, to thy ſelf, and zealous of good works, for which thou doſt regenerate them. Thou giveſt them alſo repentance unto life: and crucifieſt the fleſh and all its luſts: Thou teacheſt them to live ſoberly, righteouſly and godly, and ſaveſt them from this preſent evil world; and mortifieſt their ſinful love thereof, that thou maiſt have their Love, and be their felicity. O with what Love haſt thou loved poor rebellious ſinners that they ſhould be converted and made the Sons of God? yea, heirs of Heaven, and coheirs with Chriſt; that when we have ſuffered with him, we may be glorified with him!

Thou doſt build thy Church upon the Rock, the bleſſed Mediator; that the Power of Hell may not prevail againſt it. Thou haſt made him its Teacher, Prieſt and King: Of him we learn to know thee and thy Will. By him we have our peace, our acceptance and acceſs to thee. He is the Lord of the

dead

dead and the living. Thou haſt delivered all things into his hands; and made him Head over all things to the Church. When he aſcended up on high, he appointed his Miniſters, to gather, and order, and edifie this univerſal Church, which is his body: He gave his Apoſtles the infallible Spirit, to lead them into all truth; and the Spirit of *power* to be his witneſſes by Miracles to the World! They have taught us all things whatſoever he commanded them, and committed that Doctrine in the Sacred Scriptures, to thoſe Paſtors and Teachers, whom thou haſt appointed to preſerve and Preach it, and to feed thy flock to the end of the World. And though ſin, alas, hath wofully defiled, and ſchiſm divided, theſe thy Churches; yet art thou among them, and beareſt with their infirmities, and giveſt them thine Oracles; and calleſt them to holineſs, love and peace, and knoweſt thy Wheat among the Chaff.

O that men would praiſe the Lord for his goodneſs, and for his wondrous works for the children of men! How glorious art thou O Lord in holineſs! to be reverenced in the aſſemblies of the Saints, and honoured of all that are about thee? Holineſs becometh thy houſe for ever; in thy Temple ſhall

every

every man ſpeak of thy Glory. We bleſs thy Name, O our Great Creator! We bleſs thy Name our gracious Redeemer! We bleſs thy Name moſt Holy Spirit. O that our ſouls could with greater thankfulneſs magnifie the Lord, and our Spirits rejoyce in God our Saviour! Who hath pitied us in our loſt eſtate, for thy mercy endureth for ever. We thank thee for our being! We thank thee that thou haſt redeemed us from ſin and Hell! We thank thee that thou haſt brought us by Baptiſm into thy Covenant and Church! We thank thee for theſe high and ſacred priviledges; that we are not forreigners or ſtrangers among the Heathen and Infidel World, but Fellow-Citizens with the Saints, and of the Houſhold of God: That we may ſtand in the preſence of thy Holineſs, and praiſe thee in the Aſſemblies of Believers, and are not baniſhed from theſe Sacred Societies and works! A day in thy Courts is better than a thouſand! We had rather be Door-keepers in the houſe of God, than to dwell in the Palaces of wickedneſs. Bleſſed are they that know the joyful ſound, and fruitfully live under the Dews of Heaven; They ſhall walk, O Lord, in the light of thy Countenance; In thy Name ſhall they rejoyce all the day, and

in

in thy righteousness shall they be exalted; For thou art their glory and their strength: and in thy favour they shall be safe, and glad, and great.

But especially those whom thou hast brought into the visible Church of the regenerate, can never sufficiently magnifie thy grace. When we lived as without thee in the World, and never sincerely loved or desired thee, but followed our fleshly lusts, and the deceitful vanities of the world; when God was not in all our thoughts, and we had no pleasure in thy holy waies; when we despised grace, and resisted thy Spirit, and went on adding sin to sin: Then didst thou pity us in our blood: Thou sentest us thy Word: Thou madest it powerful on our hardned hearts; Thou broughtest us to consider of our state and waies; and gavest us some relenting and contrition. It is comfortable to us to review the strivings and victories of thy grace, the meltings of thy mercy, and the comfort of thy Love! When we feared lest our sins would have been our damnation, and that thou wouldst never receive such wretched rebels; how freely didst thou pardon all? How graciously didst thou embrace us? delighting to shew mercy, and

over-

overcoming our hearts with the greatneſs of thy love? O how many ſins didſt thou forgive! What work had thy Spirit to do upon theſe ignorant, proud and ſelfiſh minds? Upon theſe carnal, worldly and diſobedient hearts? How many mercies, preſervations, comforts, haſt thou ſince that time vouchſafed us? How many deſires haſt thou firſt given us, and then accepted from us? How many afflictions haſt thou ſhortened or ſanctified? How many joyful or profitable hours have we had with thee alone in ſecret? and with thee and thy people in the Communion of Saints? Many, O Lord, are thy wondrous works, and thy thoughts of mercy to thy ſervants: If we would reckon them in order, and declare them, they are more than can be numbred. And after all theſe, as Prieſts to God, we are here to offer thee the Sacrifice of praiſe; rejoycing in thee our Portion and Salvation.

And when this ſhort and troubleſome life is ended, we have thy promiſe that we ſhall reſt with thee for ever. If in this life only we had hope, we ſhould be of all Men moſt miſerable. But thou will conduct us through this Wilderneſs, and guide us by thy Counſel, and bring us in ſeaſon to thy glory. For thou haſt not given us theſe

faculties

faculties to seek thee, and know thee, and love thee, and delight in thee in vain: Thou wilt surely perfect Nature and Grace, and cause them to attain their end. The great undertaking, work, and sufferings of our Redeemer shall not be in vain. Thy sealed promise shall not be broken. Thy Spirit hath not in vain renewed us, and sealed us to that blessed day: Nor shall thy Pledge, and Earnest, and Witness within us, prove deceits; these desires and groans shall not be lost: And these weak beginnings of Light and Love, do fore-shew our full fruition and perfection. This Seed of Grace portendeth glory: And the fore-tastes of Love, do tell us that we shall be happy in thy Love for ever. Our hope in thy goodness, thy Son, and thy Covenant, will never leave us frustrate and ashamed.

We therefore bless thy Name, O Lord, as those that are redeemed from Death, and Hell! as those who are advanced to the dignity of thy Son! as those whom thou savest from all their Enemies; but especially from our selves, and from our Sin! We bless thy Name, as those who are entring into glory! and hope to be with Christ for ever! where sin and sorrow, enemies and fears, shall be shut out, and shall molest our souls no more for ever!

We

We foreſee by faith that happy day! We ſee by faith the *New Jeruſalem!* the innumerable Angels! the perfected ſpirits of the juſt! their glorious Light! their flaming Love! their perfect harmony! we hear by faith their joyful Songs of thanks and praiſe! lately they were as low and ſad as we: in ſins and ſorrows, in manifold weakneſs, ſufferings and fears! But by faith and patience they have overcome! And in faith and patience we deſire to follow our Lord and them! The time is near: This fleſh will quickly turn to duſt, and our delivered ſouls ſhall come to thee! Our life is ſhort! Then our ſins and ſorrows will be ſhort! Then ſhall we ſee with open face! and in thy light we ſhall have light! We ſhall no more groan, and Cry out in darkneſs, O that we could know the Lord! Then ſhall we love thee with pure, unmixed, perfect love! And need no more to groan and cry, O that our ſouls were enflamed with thy love! Then ſhall we praiſe thee with thankful alacrity and joy, which will exceed our preſent apprehenſions and deſires!

O bleſſed ſtreams of Light and Love, which will flow from thy opened glorious face, upon our ſouls for ever! How far will that everlaſting Sabbath, and thoſe perfect praiſes, excell theſe poor and dull endeavours!

deavours! As that triumphant City of God excelleth this imperfect, childish, discomposed Church.

Quicken Lord our longing for that blessed state and day! O come Lord Jesus! Come quickly! and fulfill thy Word; that we may be with thee, where thou art, and may behold thy glory! Stay not till faith shall fail on earth. Stay not till the powers of darkness conquer all the remnant of thine inheritance, and make this world yet liker unto Hell; nor till the godly cease, and the faithful fail from among the children of men! O when shall the world acknowledge their great Creator and Redeemer, and abhor their Idols, and cease from their unbelief! When shall the rest of the Heathens and Infidels be thy Sons inheritance, and the Kingdoms of the world become his Kingdom! O when shall Heaven be made the pattern of this earth! and men delight to do thy will! When shall the proud, the worldly, and the sensual, renounce their deceits, and walk humbly, and holily with their God? And the Fool, whose heart denyeth the Lord, and calleth not upon thee, but eateth up thy people as Bread, return unto thee, and fear thy Name, and fight no more against his Maker! Hasten O

Lord

Lord the ſalvation of thy people, and keep them in uprightneſs and patience to the end. Have mercy upon all the ignorant and unreformed Churches in the World! Deliver them from the Eaſtern and Weſtern tyranny, which keepeth out the means of Knowledge and Reformation! and reſtore them to the primitive purity, ſimplicity, and unity, that their Light may ſhine forth, to the winning of the Heathen and Infidel World, whom now their pollutions drive from Chriſt! Preſerve and repair the Churches which are reformed, and revive among them knowledge, holineſs, and peace. Bleſs theſe Kingdoms with the light and power of the Goſpel, and with peace. O bleſs the King, and all in Authority, with the wiſdom, holineſs, and proſperity, which are needful to their own, and to the common good! And keep the Subjects in their duty to thee and their Superiours: that we may live a quiet and peaceable life, in all godlineſs and honeſty. Let all the Congregations be bleſſed with burning ſhining Lights: And let the buyers and ſellers be caſt out of the Temple. And let not the malice of Satan, or the Sacriledge of Men, be able to hinder the Goſpel of thy Kingdom, nor alienate thy devoted faithful Labourers from thy harveſt-work.

Give

Give us the neceſſaries of this preſent Life, and a contented mind with what thou giveſt us! And kill in us our worldly love, and fleſhly luſts.

Teach us to live daily by Faith in our Redeemer. And by him let us have continual acceſs to thee; and the daily pardon of our daily ſins; and a heart to love and pardon others.

O ſave us from all the ſuggeſtions of Satan, and from the ſnares of this world, and the allurements of ſinners; and from all the corrupt inclinations of the fleſh. And give us not up to ſin, nor to our own concupiſcence: nor to the malice of Satan, or of ungodly men: nor to any deſtructive puniſhment which our ſin deſerves!

O teach us to know the work of life, and the preciouſneſs of our ſhort and haſty time! and to uſe it as will moſt comfort us at our laſt review. Teach us ſo to number our daies as that we may apply our hearts to wiſdom! And not like fools, to waſte in vain thoſe precious hours, on which Eternity dependeth, and which all the world cannot call back. Let us do thy work with all our might, eſpecially in our particular Callings and relations: Let us make our Calling and Election ſure, and ſpend our daies in the delightful exerciſe

ercise of faith, hope and love: Keep us still watchful, and in a continual readiness for death and judgement, and longing for the coming of our Lord. Let our hearts and conversations be in Heaven, from whence we look for our glorious Redeemer; in whose words we summ up all our prayers——— *Our Father which art in Heaven, Hallowed be thy name. Thy Kingdom come; thy will be done, on Earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever.* Amen.

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